Who is the Supreme God
Viṣṇu or Śiva?

A rendering of the 16th century CE theological debates in South India between the Vaiṣṇava and the Śaiva sects of Hinduism

S. D. Bahulikar
&
B. N. Hebbar

SHOUT
SHARE
IT

This book, *Who is the Supreme God : Viṣṇu or Śiva?* contains the translations of four Sanskrit manuscripts of the 16th and 17th centuries CE authored by Vaiṣṇava, Śaiva and Smārta polemicists in South India arguing out their respective theological positions with great dialectical skill, and with a remarkably encyclopedic knowledge of the Hindu scriptural lore. Vijayendra Tīrtha of the Mādhva-Vaiṣṇava tradition and Appayya Dīkṣita of the Śivādvaita tradition who are the two main theologians were trenchant opponents who argued out their views, in style, at the court of the Nāyaks of Tanjore.

ISBN-13: 978-81-89211-35-6

S.D. Bahulikar

S.D. Bahulikar received her M.A. from the University of Pune [India], in 1965, and Ph.D. in Sanskrit and Indian Studies from Harvard University in 1972. She wrote her dissertation on Pāṇini's Aṣṭādhyāyī and published several articles on the subject in Indian Linguistics. Her other work, *Śrīmadbhāgavatabodhāmṛtam, Pathway to God in the Bhāgavata Purāṇa*, was published in 2003.

B.N. Hebbar

B.N. Hebbar was born in India and had his secular and seminarian schooling there. He has a Doctor of Philosophy degree from the University of Utrecht, Netherlands, and a Doctor of Divinity degree from SGUI. He has lectured extensively on Hinduism and Buddhism in North America, Europe and Asia. He is the Academic Advisor to the DC Area International Buddhist Committee [an association of the 13 Buddhist-majority nations of the world]. He has authored articles in professional journals and has already written two books. He currently teaches at the George Washington University and in the Advanced Academic Program at Johns Hopkins University in the summer semesters since 2007. He also has taught at the Honors Program at the University of Maryland [1997-2007]. He received the Bender Award in 2006 for Excellence-in-Education from the George Washington University.

[Cover design: Tarun Beri]

Who is the Supreme God : Viṣṇu or Śiva?

A rendering of the 16th century CE theological debates in South India between the Vaiṣṇava and the Śaiva sects of Hinduism

S. D. Bahulikar
Ph.D. [Harvard]

&

B. N. Hebbar
Ph.D. [Utrecht], D.D. [SGUI]

BHARATIYA GRANTH NIKETAN
2713, Kucha Chelan, Daryaganj
New Delhi - 110002

Published by
BHARATIYA GRANTH NIKETAN
2713, Kucha Chelan, Daryaganj
New Delhi-110002

First published 2011

Copyright © B.N. Hebbar & S.D. Bahulikar, 2011

All rights reserved

ISBN-13 : 978-81-89211-35-6
ISBN-10 : 81-89211-35-8

Typeset in URW Palladio CSX+
Layout by Tarun Beri

Printed and bound in India by
Printing Division, Bibliophile South Asia, New Delhi.

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, resold, hired out, or otherwise circulated without the publisher's prior written consent, in any form of binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser and without limiting the rights under copyright reserved above; no part of this publication may be reproduced, stored in or introduced into a retrieval system, or transmitted in any form or by any means (electronic, mechanical, photocopying, recording or otherwise), without the prior written permission of both the copyright owner and the above-mentioned publishers of this book.

Dedicated to the cause of the advancement
of the understanding of the dharmic faiths
and
Dedicated to our respective families

CONTENTS

Foreword 9

PART A – THE VAIṢṆAVA PERSPECTIVE : 13
PARATATTVAPRAKĀŚIKĀ OF VIJAYENDRA TĪRTHA

PART B – THE ŚAIVA PERSPECTIVE : 135
ŚIVATATTVAVIVEKA OF APPAYYA DĪKṢITA

PART C – THE SMĀRTA PERSPECTIVE : 413
NĀRĀYAṆAŚABDASĀDHĀRAṆYAM
OF GOVINDA NĀYAKA

PART D – THE VAIṢṆAVA PERSPECTIVE : 425
NĀRĀYAṆAŚABDANIRUKTIḤ OF
ANONYMOUS AUTHORSHIP

Appendices

1 – *A Note on Vijayendra Tīrtha and Appayya Dīkṣita* 495

2 – *The Pontifical Lineage of the "Rāyara" Maṭha* 501

Illustrations 505

Bibliography 508

Index 509

FOREWORD

This is a work that comes out of many years of thought and research on the part of Dr. Bahulikar and myself. We wanted to write on something that was important and relevant to present-day practical Hinduism and yet had medieval if not ancient roots in the Hindu tradition. Also, another incentive was that very little had been done by way of research works in English in this particular area.

The gods Viṣṇu and Śiva in their opposition to each other to garner support from among their devout followers to become the Supreme Deity of Classical Hinduism reaches its intellectual peak in the works of the four authors on whose erudite polemical treatises that this work of ours is based on.

The theological opposition between the gods Viṣṇu and Śiva has its roots going back to Vedic times. Viṣṇu is a solar and celestial deity. He is the replacement for Varuṇa who was the chief celestial deity of the Vedic pantheon. Śiva, on the other hand, who is identified with the Vedic god Rudra, was a storm and atmospheric deity. He is the replacement for Indra who, in opposition to Varuṇa, was the chief atmospheric deity of the Vedic pantheon. Thus, Viṣṇu and Śiva are merely carrying on the fight for supremacy as their Vedic predecessors Varuṇa and Indra had done in the earlier Vedic times. In the earliest Indo-European period in South Asia, when the northernmost Indians and Iranians

were one people, one of the reasons for the split between the Vedic Indians and Avestan Iranians was perhaps over the issue of whom to acknowledge as the chief of the deities. The Avestan Iranians eventually chose Varuṇa, and Vedic Indians chose Indra who became the chief of the gods in later Hinduism. Viṣṇu and Śiva soon rose to prominence with the rise of the Bhakti period of post-Buddhistic Hinduism. These four authors represent the peak of that intense rivalry among the followers of Viṣṇu and Śiva in the late Bhakti era. The common saying among the followers of a certain brand of Vaiṣṇavism that one ought not to enter the shrine of Śiva (which, in their view, is akin to an impure precincts of a cemetery) even if being chased by an elephant, or the equally trenchant saying among the followers of a certain brand of Śaivism that one ought to ring a bell near his or her ear everytime the horrible and unholy name of Viṣṇu is heard; or the unabashed and caustic remark of a certain Śaiva canonical poet: "smack that one, hard on the cheek, that says that Hari [Viṣṇu] and Hara [Śiva] are one and the same", all very clearly show the populist influences that authors like these must have had on the devout and overly partisan followers of Viṣṇu and Śiva respectively.

Most of the arguments of the four authors center around certain passages of the Śvetāśvatara Upaniṣad and the linguistically and grammatically technical gymnastics around the various ways that the term "nārāyaṇa" can be interpreted. Perhaps these authors never looked at the doubting and faith-challenging phrase found in that very upaniṣad that they argue so much about. It is the phrase: "kasmai devāya haviṣā vidhema" [Śvetāśvatara Upaniṣad IV:13] meaning "to what god shall we offer our oblations?"

By looking at the title and perhaps after reading this book, if one comes from a non-Hindu background, one perhaps will feel that neither of these gods is the Supreme Being, and that it is definitely their particular deity [whoever that be] who is the true Supreme Being. Even among the sectarian Hindus, there is a third option, i.e., the Śāktas who regard the Mother-Goddess, Śakti or Durgā, as the Supreme Being. Theism, particularly monotheism, is not without its faults and pitfalls. Last but not least, there are within the Hindu fold the Advaitins who hold that the Supreme is the Absolute beyond name, form, attributes, etc., and outside the Hindu fold, the Taoists who hold an almost similar view with regard to the Tao.

Perhaps, the best solution is the Buddhist one which regards everything as impermanent [anitya] and essenceless [anātman] or lacking being. Everything is becoming. So, when there is no being, it is useless to talk about a Supreme Being. The brilliance of the teachings of the Enlightened One is not without its attractions.

Yet in spite of all this, one must admire the learned authors of these excellent treatises, especially Vijayendra Tīrtha and Appayya Dīkṣita, in terms of the depth of their erudition, the zeal of their faith and for the courage of their convictions.

I hope that the Vaiṣṇava and the Śaiva traditions will continue to engage, enrich, enliven and enlighten each other to seek harmony and common ground in the future.

I would like to thank Mr. Stephen Mulcare of Georgia who with his expert knowledge in the Mac and the PC systems was able to convert all my files from an outdated to a current format. Without his technical savvy, this work would not have been where it is today. For that, I also would

like to thank Mr. Jonathan Mulcare, my graduate student in Hindi, who was the one who put me in touch with his brother in Georgia.

I would like to thank our editor Mr. Ashok Butani, our printer Mr. Tarun Beri, our editorial proofreader Mr. B.D. Diwan, and last but not least our publishers, Messers Yashpal, Vinod and Salil Mahajan of Nataraj Books, Springfield, VA, USA.

Finally, it is to Dr. Bahulikar, whose co-author I am, that all the credit goes for so arduously working and patiently putting up with someone like me. In a work of this scope, size and nature, there are bound to be errors in spelling, style and syntax. We, as authors, crave the indulgence of the readers in this matter.

B. N. Hebbar
A śubha divasa between
Mahāśivarātrī and
Vaikuṇṭha Ekādaśī 2011
The George Washington University
Washington DC

PART A

THE VAIṢṆAVA PERSPECTIVE

Based on the rendering of the

PARATATTVAPRAKĀŚIKĀ

of

VIJAYENDRA TĪRTHA
(1514-1595 CE)
[A Mādhva-Vaiṣṇava Pontiff]

PARATATTVAPRAKĀŚIKĀ OF VIJAYENDRA TĪRTHA

The statements explaining the cause of the world such as "sadeva saumya idam agra āsīt" [Chāndogya Upaniṣad VI:2:1], "brahma vā idam agra āsīt" [Bṛhadāraṇyaka Upaniṣad I:4:10, Maitrī Upaniṣad VI:17], "ātmā vā idamekaivāgra āsīt" [Aitareya Upaniṣad I:1:1], etc., are heard to exist in the Vedas which are accepted by all respectable people as authorities because of their eternally faultless nature. Similarly, statements such as "yato vā imāni bhūtāni jāyante yena jānāni jīvanti yatprayantyabhisamviśanti tadvijijñāsasva tadbrahma" [Taittirīya Upaniṣad III:1:1], "ātmāvāre draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ" [Bṛhadāraṇyaka Upaniṣad II:4:5, IV:5:6], "brahmavidāpnoti param" [Taittirīya Upaniṣad II:1:1], "tarati śokamātmavit" [Chāndogya Upaniṣad VII:1:3], "tamevam vidvān amṛta iha bhavati nānyaḥ panthā vidyate'yanāya" [Ṛgveda X:90:17], etc., point out the curiosity about Brahman and they state its knowledge to be the means of achieving mokṣa. And of knowledge other than that do not lead to mokṣa.

With the śruti "sarve vedā yatpadamāmananti" [Kaṭha Upaniṣad I:2:15] meaning "whose abode is described by all the Vedas" and by the Vedānta Sūtras III:3:1; because of these two authorities, it is necessary that there's only one subject of all the statements concerning the origin of the

world. The word "sat" that exists in these statements is a common word because it is common to both large and small. The word "brahma" also is common because its meaning covers both the sentient and the insentient. And the word "ātman" also has the meaning of both Supreme Self and individual self. Because it is a common word, it does not evoke any specific aspect such as this water, etc. Thus they say "naiveha kiñcanāgra āsīt", "amūlamanādhārā imāḥ prajāḥ prajāyante", "divyo deva eko nārāyaṇaḥ", "eko ha vai nārāyaṇa āsīnnabrahma neśānaḥ" [Maha Upaniṣad I], "devāḥ vai svargalokamagaman te devā rudramapṛcchan ko bhavāniti sobravīdahamekaḥ prathamamāsam (bhūtasya jātaḥ patireka āsīt) vartāmi ca bhaviṣyāmi ca nānyaḥ kaścinmato vyatiriktaḥ", "hiraṇyagarbhassamavartatāgre", etc., because the word "nārāyaṇa", etc., which exists in the statements describing the origin of the universe denote the characteristic of a special sentient being which is not common to others. Because many other sentient beings are referred to as stated by the words "nārāyaṇa", etc., they do not at all express it. The chāgapaśunyāya is stated because all the separate beings are indicated as one by those who expect that all the different terms such as "nārāyaṇa", etc., end in the specific. The common terms such as "sat", "brahma", etc., that are also expected to end in something specific. And with this chāgapaśunyāya, it is intended to end in one specific thing. Because there are many sentient beings, existence is expressed by the word "nārāyaṇa", etc., And here, it is not possible to end in one. Because of that, if there will be a doubt that the words like "sat", "brahma", etc., which exist in the kāraṇavākyas which are just mentioned before, the doubt is whether they refer to

"nārāyaṇa", "rudra" or "hiraṇyagarbha"? When there's such a doubt, in order to prove, they all refer to "nārāyaṇa" only, I will start this discussion.

Just as the white umbrella, etc., is a sign of a sovereign, similarly the origin and creation of the universe, etc., which is established by these śrutis and sūtras "yato vā imāni bhūtāni jāyante" [Taittirīya Upaniṣad III:1:1] and "om janmādyasya yataḥ om" [Brahma Sūtras I:1:2] is the object of knowledge of those who desire emancipation. Because the Supreme Brahman which is expressed by the Supreme Principle is of an unusual attribute, "nakirindratva uttaro na jyāyāmasti vṛtrahan", "nakireva yathātvam", "īśānam asyajagatsvardṛśāmīśānamindratasthuṣaḥ", "natvāvam anyo divyo na pārthivo na jāto na janiṣyate", "yadvā pravṛddhasatve te viśvasyādīndra uttaraḥ", "indro yatovadhītasya rājā", "tvamagne indro vṛṣabhassatāmasi. tvamagre rudro asuro mahodivaḥ. viśvedevā namasyan", "tvāmagnetvatāmasi tacchivāmsam", "agnirmukham prathamo devānām", "agniragre prathamo devatānām", "sarvādevatāḥ sūrya ātmā jagata stasthuśca", "rājānau vā etau devatānām yadagnīṣomau", "citram devānām", "hamsaśṛuciṣat", "ya imā viśvābhuvanāni jihva", etc., now whatever great glory is being described in these mantras and arthavādas is common to other deities also just as elephants, horses are also the wealth of ministers and not just the king's only. There although in the mantras and arthavādas cited here and many others which have not been cited, the meaning that is expressed by the words "common" and "specific" which are alternatives mentioned by contradictory terms. There is no conflict in stating of the characteristic in the form of being the main cause of the

universe that particular meaning being in the form of the Supreme Truth which is the object of knowledge by the salvation-seekers. Therefore there is no argument about it. There is no occasion to discuss it.

In spite of this, there is no occasion to consider it. In order to reconcile directly or indirectly these statements in one entity there is suddenly an occasion to think about it. The objects of the meanings are different by nature because of the derivative difference in the meanings of those words which are grasped by the statements made by using words contradictory in meaning such as "Nārāyaṇa", "Īśāna", "Hiraṇyagarbha", etc., which are not alternative words. If we accept the Ultimate Reality as being the One and without any superior as described in "ekamevādvitīyam" [Chāndogya Upaniṣad VI:2:1-2], etc., there will be a problem of differentiation and over-pervasion of its definition. If you accept the supreme principle then there is an applicability of difference. In order to remove that doubt in the topic whether Rudra is the only Supreme Principle or whether Nārāyaṇa is the one or Hiraṇyagarbha is like that because they all share the same characteristics. Therefore, one has to think about the Supreme Principle. Thus, Bhagavān Vedavyāsa has said "athāto brahmajijñāsā" [Brahma Sūtra I:1:1]. "athāto" one might say there is no need to discuss it, because it is possible to comprehend the Supreme Principle which is indicated by indicative statements such as "yato vā imāni..." [Taittirīya Upaniṣad III:1:1], etc., to the inquirer of the Supreme Truth which is the object of the worship of the salvation seekers just as he who wishes to know the meaning of the term "cow" comprehends the object by the indicative words that cow is an animal which has a

dewlap. Because it is comprehended only by the authority that is dependent on the word and the word itself. Because it is not possible to show the indicated object directly, it is necessary to comprehend it, only through indicative words. Right from the beginning it is indicated, therefore there is no need to have a statement about another lakṣaṇa. Now if you say that it can be understood by another indicative statement only, then the problem is, it cannot be comprehended by the other statement also. Then you add a third indicative statement. There also it is the same problem. It leads to the fallacy of infinite regress. Because there is no difference in these indicative statements there will be lack of determination. Still the definition among the meanings of the words "Brahmā", "Rudra," "Nārāyaṇa", etc., is established because of the specific characteristics in the śrutis. Even in the sentences in which the words "Rudra", "Hiraṇyagarbha", etc., express these specific meanings, one recognizes the sign of the Supreme Principle which is the origin of the universe. There is definitely a need to consider this because it is not possible to reconcile statements without consideration. Even then, in sentences which contain the terms 'Rudra', 'Hiraṇyagarbha', etc., which express specific meanings, one recognizes the sign of Supreme Principle which is the origin of the universe. There is definitely a need to consider this because it is not possible to reconcile statements without consideration. Is a characteristic common to special sentient beings such as Rudra, Hiraṇyagarbha, Nārāyaṇa, etc., as the shapes 'large' or 'round' are common to 'blue' or 'yellow' jars, or is it a property of only one among them like the property of 'jarness'? It is possible such a doubt may arise. Therefore,

for determining that it is a property of only one deity, it is necessary to reconcile the statements containing specific terms expressing those meanings. It is not possible to do that without consideration. Therefore, there is scope for consideration.

Although one can say that there is no need to discuss the meaning of this because it is possible to determine that "Nārāyaṇa" is the meaning of the names like "Rudra", "Hiraṇyagarbha", etc., that appear in the kāraṇa vākyas just as the word "nārāyaṇa" appears because the śrutis "nāmāni viśvābhiḥ nasamti..." "nāmāni sarvam yamāviśanti" because these śrutis will mention that the absence of names other than that of Viṣṇu is known, and he is known as the main meaning of all the names by the śruti "yam sarvāni nāmāni āviśanti". In part of the smṛti "nāmāni viśvabhih nasamti loke" can be derived as "that which can be seen before the creation of the world consisting of names and forms". With the consideration of the śrutis "nāma rupe vyākarvāṇi", "nāmānikritvāni abhivadam yadāste", etc., with that derivation or being known in the term "loka" it is used in the sense of the "universe" or "people". Therefore, it is possible to explain the meaning of the word "loka" as expressing the absense of name of the part of the smṛti "nāmāni sarvāni yam aviśanti" the meaning of the word "sarva" can be described as in the sense of the ordinary word "sarva" [all] like the word "sarva" in the sentences such as "sarvebhyo kāmebhyo darśapūrṇamāsa", on "new-moon and full-moon are for all desires". It is not possible to make a definitive decision by examining the sentence "śivoviṣṇu maheśvara... etad nāma śatakam puṇyam... Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha, Samsāravaidya,

Sarvajña and Paramātmā, these eight names of Śiva destroy all sin. By considering this statement the word "Viṣṇu" is used to express the well known Śiva. Does this smṛti prohibit the main meaning of those names other than Viṣṇu? or Whether it intends to express the name, or the possessor of the name, the presence or the absence of the name, or the possessor of the name in the world before the creation of the world of names, or did it intend to say that the name of Viṣṇu only as the main meaning? Or all the specific names have the main meaning? In this matter also in order to make a decision one needs to think. There is always a need to discuss when one has to decide the meaning of a smṛti.

But even then only these two parts of the smṛti should be discussed. One need not discuss all the kāraṇavākyas. Because if you consider these two parts of the smṛti only then the main meaning of the words "Rudra", etc., that appear in their part which is about the origin is Viṣṇu only, not anyone else. It is possible to determine that. If you say that is true with this smṛti, that it is prescribed like the study of all the Vedas, the whole Veda should be discussed. If a remedy is done, it does not harm another remedy. Therefore like the two parts of cited smṛti, the other statements should be discussed for the determination because they are also worthy of respect. Therefore there is a reason for discussing all the kāraṇavākyas.

Some who consider themselves vaiddikas accept that the form of Rudra is the Ultimate Principle which is an object of knowledge to salvation seekers. Others think that Hiraṇyagarbha is the Ultimate Principle. Those who follow the path of "śrīmat pūrṇapramatideśika sarvabhauma"

say that Nārāyaṇa is the Ultimate Reality. Now, those who consider that Rudra is the Ultimate Truth, that is what they think. The origin of the universe established by the terms "sat", "brahma", etc. In the kāraṇavākyas from the śruti, "sadeva saumya idam agra āsīt" [Chāndogya Upaniṣad VI:2:1], "brahmaiva idam agrāsīt" [Bṛhadāraṇyaka Upaniṣad I:4:10, Maitrī Upaniṣad VI:17], "yato va imāni bhūtāni jāyante" [Taittirīya Upaniṣad III:1:1], ātmavāidam eka eva agra āsīt" [Aitareya Upaniṣad I:1:1] is the same Ultimate Truth in the form of Rudra that is understood as a sentient being by the examination of statements: "kāmya bahusyām prajāyayeti" [Taittirīya Upaniṣad II:6:1], "tadaikṣata bahusya prajāyayeti" [Chāndogya Upaniṣad VI:2:3], etc.

Those brahmavādins who generally accept this that there is something that exists as some source of the Creation of the universe as a foundation of everything and which is expressed by the words "sat", etc., by the examination of the quoted statements. With the sentences there is something that exists which is the foundation of all and the source of the creation of the world such as "kim kārāṇam brahma kutasmātjāta..." [Śvetāśvatara Upaniṣad I:1] by their statements, etc., which means whether Brahma the source of the universe is in the form of a deity? With that question what is this origin of Brahma this is mentioned in the Śvetāśvataropaniṣad.

Expressing doubt about whether it is in the form of a deity, in order to refute that doubt, it is specifically expressed only with the question "samyuktam etat kṣaram akṣaramca vyaktāvyaktam ... viśvam īsaḥ" [Śvetāśvatara Upaniṣad I:8]. Starting with this smṛti which uses the name

"īśāna" which is specific to Śiva "yadā'tamas tan na divā na rātir na ... tadakṣaram ... praśṛtā pūrāṇi" [Śvetāśvatara Upaniṣad IV:18]. With these mantras they have said that Brahman is Rudra which is another name of Śiva. Those who wish to resolve the common words "sat", etc., into something specific, they all end in Rudra.

Now if you say that "Nārāyaṇarūpa" itself is established by such statement as "eko vai Nārāyaṇa āsīt" in Mahopaniṣad, let it be. Because of the lack of any other specific reason, that would refer to Śiva only. If you say that, that is not so, because this statement contains the words "havai" and therefore it is an explanatory repetition and by itself it cannot establish anything specific. Moreover with these statements "jataḥ param brahmaparam ... vidyate'yanāya", they have denied that there is any other knowledge that is a means of mokṣa and stated that only knowledge of Śiva leads to the Ultimate Reality. And that which can be grasped by the knowledge gained from the means of mokṣa is the Ultimate Reality. Therefore it proves that the Ultimate Reality is Śiva. Thus "hṛt puṇḍarīkam ... viśokam" [Kaivalya Upaniṣad 6], "umāsahāyam parameśvaram ..." [Kaivalya Upaniṣad 7]. Beginning with these quotations, it is established that this entity that is meditated upon is Śiva among the specific words "umāsahāya", etc., With the statements in Kaivalyopaniṣad which correspond with said meaning "jñātvā tam mṛtymatyeti" [Kaivalya Upaniṣad 9], "namaḥ panthāḥ vimuktaye" these statements also become reconciled. Now one should not say that Puruṣasūkta which is referring to Nārāyaṇa and which refutes that any other knowledge other than of Nārāyaṇa is a means towards mukti by the statement "tamevam vidvānmṛta ... ayanāya

vidyate" [Ṛgveda X:90:17] and it is said that Nārāyaṇa who is knowledge, is the means towards mokṣa. Therefore the determination that Śiva is the ultimate reality, the object of knowledge to the salvation-seekers, is not correct. There is no valid proof that the statement is only meant for Nārāyaṇa. And it is justifyable that Puruṣasūkta is for Paramaśiva. With the smṛti of the specific name Īśana, in the statement "hrīścate Lakṣmīśca patnyau" [Ṛgveda X:90:24] His position as the husband of Lakṣmī appears as second in sequence. And therefore it is not as strong. Therefore it does not justify that Puruṣasūkta is about Nārāyaṇa.

Now in the Nārāyaṇopaniṣad there is a statement "puruṣo ha vai ... nārāyaṇa rudro jayate". Hiraṇyagarbha, who is the source of all beings arose from Nārāyaṇa. In this statement it is said that Rudra arose after Him. And because Nārāyaṇa is inherent in the subsequent creations, therefore it is not possible to consider Rudra as the origin. Now if you say that it is not possible to understand Brahma, the source of the Universe as the Rudra, it is not so. In Atharvaśiras "devā ha vai svargam ... vyatiriktam". In this smṛti it is understood that Rudra was at the beginning of All, the other (Nārāyaṇa) is not understood to be so. Rudra who is considered the effect of Nārāyaṇa in the Nārāyaṇopaniṣad is other than the Rudra who is understood to be the soul of everything and the source of everything. Therefore it is suitable to consider Śiva as the essence and discard that anyone else can be the essence other than Śiva. According to the statement in Śvetāśvataropaniṣad IV:18 in the mantra "yadā'tamas" it is said that at the beginning of the Creation Śiva was the only one (Śiva eva kevalaḥ) . Otherwise the word "kevalaḥ" would become futile. Moreover if you

think that Paraśiva is the creation of Nārāyaṇa, then several statements in Atharvaśikhā cannot be reconciled. Now the statement in Atharvaśikhā "matha hainam ... dhyānam dhyāyitavyam" shows Rudra as the Lord of those questions and in all statements. "dhyātā rudaḥ prāṇam manasi ... pradhyāpitavyaḥ". In this statement it describes Īśana as the object of meditation. And with "sarvam idam brahmaviṣṇu ... samprasūyanta" [Atharvaśikhā Upaniṣad 2]. And with the statement "sarvaṇi ... sahabhūtai" Brahmā, Viṣṇu, Rudra, Indra are equated with the sense organs. Therefore their creation from Rudra cannot be explained. But if he is considered as different, then the arising of Brahmā, Viṣṇu and Rudra, who are inherent in the triguṇas, from Him, then there is no conflict. Therefore with the smṛti "nārāyaṇad brahma jāyate" the nārāyaṇa arising from Paraśiva is mentioned as equal to Himself according to the Śivapurāṇa statement which will be mentioned and amplified later. Also, the four headed Brahmā who is the secondary cause in these three arisen forms is sometimes in specific places mentioned as the creator. Based on that, there is no space for doubt that He is the cause of the whole universe like Paraśiva expressed as Śambhu in smṛtis like "karaṇantu dheya". Now how can you say that we expressed by the word "Viṣṇu" arising from Rudra when He is tne creator of Paraśiva. It is not possible to justify that Viṣṇu and Rudra are mutually creators and created at the same time of Creation, etc. Therefore in "kāraṇantu dhyeyas sarvai ... śambhurākāśamadhya", Rudra who is expressed as Iśāna who is the cause is referred to by the word "Śambhu" which is specific to Paraśiva, so that Rudra who is the effect is excluded. Therefore it is appropriate that in statements

"sarvamidam Brahmaviṣṇu ... sahabh´tair". In that statement, Brahma, Viṣṇu, Rudra and Indra are specifically mentioned by name in order to point out their prominence among the gods. And being equal to the sense organs of the creatures, they are explained as born from the Supreme Lord. They are not considered as objects of meditation. Now in the statement "karaṇantu dheyayam", the description of Śiva as being the possessor of all the powers and being the lord of all is appropriate. Moreover, if Rudra is not considered as the Supreme Truth which is the source of all the universe, then the statements from Śvetāśvataropaniṣad "yo devānam ... Hiraṇyagrabha paśyata ..." [Śvetāśvatara Upaniṣad IV:12] which describe that Hiraṇyagarbha, the source of the whole universe was born from him. This statement cannot be explained. This mantra which is focused on Śiva, is not secondary reiteration of a statement from Nārāyaṇopaniṣad, "nārāyaṇād ... jāyate" because then it is not possible to explain the rise of Hiraṇyagarbha from Rudra. The words "Rudra" and "Nārāyaṇa" are not interchangable. If the creation of Hiraṇyagarbha from Rudra cannot be explained then, it is not possible to explain many statements connected to it as secondary. With this statement, even when He is referred to, He has another name. In the Pūrvatantra, this is considered as preceptive statement according to "vacanād iṣṭi pūrvatvam". If you explain the word "Rudra" in "viśvādhiko rudram" as indicating "Nārāyaṇa", then it is not right to say that because in the statement "yadāgneya ... bhavati", the words āgneya, etc., can be easily indicative of some other meaning; therefore there may be an undesired predicament considered as repetitive. Moreover, if the word "Rudra" is indicative of

the word "Nārāyaṇa", then the mantra "yo devānam iti" which leads to Him will be considered as repetitive. And if it is proved to be a repetition, then as mentioned before, the word "Rudra" in that mantra will become indicative of "Nārāyaṇa". Then, there will be the fallacy of reciprocal dependence.

Now it is not possible to consider both Rudra and Nārāyaṇa as creators at the same time as Hiraṇyagarbha is the cause of the world. It is necessary to consider one or the other because of the two in the previously cited statements as indicator of the other. Therefore we should accept that the word Rudra indicates Nārāyaṇa. If you say that, that's not so. It is possible to consider both as the Creators of the world because of the difference in the kalpa, as in the case of "aṇḍa" and "padma". Now some people have understood that this mantra is about Śiva, and still they explain that the great sage Rudra, great seer, who is able to witness the happenings in all times with his power of yoga saw Hiraṇyagarbha being born before his own birth from Nārāyaṇa. If you say that, it is not so. Śvetāśvataropaniṣad mentions Rudra himself as the father of the Hiraṇyagarbha with the mantra "yo devānām ... pūrva" there also with the aparimitādhikaraṇanyāya, if someone explains it as the sage Rudra saw Hiraṇyagarbha being born from himself, there is nothing to refute that explanation. Therefore in the Pūrvatantra the passage "adhikam ... sannidhānāt", it is shown that when it is said give one, give six, give twelve, give twenty-four, give hundred, give thousand, unlimited, etc., in the smṛti which mentions different types of fees, the word "aparimita" is associated as the common word denoting "much" and it ends in showing more than

thousand in the context of the nearby word thousand. Therefore it is possible in this context also that the word "Hiraṇyagarbha" which refers to the offspring that is dependent on the procreator ends in being the offspring of Rudra. Because Rudra is the meaning of the nearby word Īśāna.

Now if you say in the passage "ambhasyapāra" from the first chapter of the Mahānārāyaṇopaniṣad, the specific word "Narayaṇa" is used, and therefore, this statement or Upaniṣad is not about Śiva. That is not so. In the previous statement "aṇoraṇīyān" [Mahānārāyaṇopaniṣad 8] with the upakramādhikaraṇanyāya, there is a smṛti which is not contradictory. Therefore, they had begun to speak of Śiva only. "Viśvādhiko ... maharṣe", "yo vedādam ... prokta", "ya prataḥ maheśvara". In the first two citations the form "Maheśvara" is used as a reference to Him only, because that smṛti ends in the term "Rudra". Therefore to summarize the pūrvapakṣa view:

Lord Śiva is the object of the knowledge of all Vedāntas because He is the source of the universe. He is inherent in everything and He is the giver of mokṣa, therefore He is the one who is expressed by the terms "sat", "brahma", etc. And He is the Ultimate Reality which is the object of knowkedge of the salvation-seekers. Here we say that the Ultimate Reality which is the object of knowledge to salvation-seekers is Nārāyaṇa only. Because of the several sentences from Mahopaniṣad such as "eko ha vai nārāyaṇa ... srīlapāniḥ puruṣo jāyate" at the beginning of the Creation, Brahmā and Īśāna were not in existence. Only Nārāyaṇa existed. He is known as the origin of Īśāna and the prominent god caturmukha Brahmā is the cause of

the world. Therefore, He is understood as the cause of the world together with Brahmadeva and Īśāna.

Only the source of the whole universe is understood to be the Ultimate Reality which is the object of knowledge to salvation-seekers. It is not correct to say that Brahmā and Īśāna who did not exist at that time are the source or cause of the whole universe, just as Nārāyaṇa who was in existence at that time. We do not see any smṛti that specifically refutes the existence of Nārāyaṇa at the beginning of Creation as in the case of Brahmadeva and Śiva. We do not see any smṛti by which we can accept an arrangement that Brahmā, Īśāna and Nārāyaṇa, all three of them can be considered the source of the universe according to the difference in the kalpa. There is no special reason. The statements in Atharvaśiras and Śvetāśvataropaniṣad "nānyaḥ kaścin ... vyatiriktaḥ", "eko rudro ... ", "Śiva eva kevalaḥ", there is general negation like "nāsadāsīd na sadāsid". It is appropriate to consider the negation of the specific entity also. Or of qualities of some other prescribed entity. Otherwise there will be a predicament of understanding that Brahmā and darkness which one understood in the rest of the sentence "anīdāvatam ... āsīd" as the object of general negation by "nasadāsid".

With the statement "devā ha vai lokam ..." in the Athavaśiras it is seen that Īśāna which is expressed by the word "Rudra" also existed at the beginning of Creation. Then Īśāna who was specifically emphasized was specifically negated by the smṛti "Īśānasya īsane". Thus there is an alternative like Soḍasagrahanāgrahaṇa. Then being and non-being of Īśāna can be explained according to the difference in kalpa. In which kalpa is He there at the

beginning of Creation like Nārāyaṇa during the Creation of that kalpa? Because of the lack of His absence, Īśāna also has to be considered the cause of the universe just like Nārāyaṇa. In this case, how is it that that's not over pervasion of the characteristic of Ultimate Reality in the form of being the cause of the universe? One should not say that. Because one should not resort to vikalpa which is faulty because of the eight faults. The word Rudra which appears in the Atharvaśiras will be explained as imminent or by indication of the cause of the whole world together with Brahmā, Īśāna, etc. Because of that the said smṛti can be understood as being about Nārāyaṇa only. The smṛti "neśāna" negates specifically the existence of Rudra at the beginning of creation and asserts the existence of Nārāyaṇa. Thus the lack of any other explanation is the reason for the indication. In the said statement from Atharvaśiras, the sentence about Rudra tells about his own importance. Therefore to determine its meaning one should see the view of the worthy people. That will probably resolve the problem of the alternatives. It is not appropriate to resort to vikalpa in the case of those of unequal importance, or let there be the alternative. Now in the case of the acceptance of vikalpa even then when there is non-existence of Īśāna at the time of Creation, during that creation if he is considered as equal to Nārāyaṇa, then it is not possible to explain Him as the cause of the whole universe together with Brahmā, Īśāna, etc. He will be born from that. And there will not be over pervasion of Nārāyaṇa who is the Ultimate Reality in the form of the origin of the whole Creation. When Rudra is created after Nārāyaṇa, it will be contradictory to mention Him as the source. Thus this refutation of the view that

Rudra who is mentioned in the smṛti being the creation of Nārāyaṇa is different from the Paraśiva expressed by the word Īśāna who is immanent in the three images made of guṇa. Because he is negated by the smṛti "neśana iti" as being at the beginning of Creation by the specific use of the word "Īśāna". And He is the same who should be accepted as the creation of Nārāyaṇa mentioned in the smṛti "idamtarhi ... asminnāditya". In this smṛti which mentions the name "Hara" which is specific to Śiva, tells of his being born from Prajāpati who was born from Nārāyaṇa. With this argument that the passages in the Nārāyaṇopaniṣad and Mahopaniṣad are only repetitive because of their use of the words "ha" and "vai" and therefore do not assert or negate. That argument is refuted.

Like "yadāgneyādi" sentence which is with upabandha "yat" which denotes the meaning which was not expressed before. The sentence with upabandha "ha" and" vai" in "eko vai nārāyaṇa ..." also is not repetitive. Or let it be repeated. Even then there is no problem. Repetition should be made either for assertion or negation. There it is not possible to see that kāraṇavākya which mentions another god with a separete meaning was formerly existent. So it is said "amūla ... prajāyante", "divyo ... Nārāyaṇaḥ", etc. in Subālopaniṣad or other similar statements in the said Mahopaniṣad and Nārāyaṇopaniṣad. Nārāyaṇa has been established as the cause of the universe, and then Īśāna's presence at the beginning of Creation is not seen there. And there an assertion has been made that Nārāyaṇa is his Creator. His characteristic is also described. We do not find that Nārāyaṇa has been mentioned as Creator, Sustainer and Dissolver nor do we find the absence of

Brahmā and Īśāna at the beginning of Creation. We do not find from any of the statements which discuss the origin of the universe in the form of the meaning of the specific forms "sat", "Brahmā", etc. Or the kāraṇavākyās which set out to establish that the entity referred to by the specific word "Nārāyaṇa" as the Cause of the Universe, the Self of All and Immanent in All. Neither can we find from the passages of the Subālopaniṣad or any other passages that the Brahmā and Īśāna were not there at the beginning of Creation. "sadeva saumya ... āsīt" [Chāndogya Upaniṣad VI:2:1], "brahma vā idamagra āsīt" [Bṛhadāraṇyaka Upaniṣad I:4:10, Maitrī Upaniṣad VI:17], "yato vā imāni bhūtāni jāyante" [Taittirīya Upaniṣad III:1:1], "tadbrahma", "ātma vā idam āsīt"—these passages do not specifically mention the absence of Brahmā and Īśāna. Therefore what is wrong even if the said two sentences are supportive statements? For the assertion or negation of what is derived from elsewhere. "kim tadāsīnnaiveha kimca nāgra āsīt ... divyo deva eko nārāyaṇa", "kim tadāsīnnaiveha ... diśaśca sarne nārāyaṇa", puruṣa evadagam sarvam", "tadviṣnoḥ ... vedāmśāsanam", "aṇḍaḥ śanje nihito ... divyo dina eko Nārāyaṇa"—These passages are talking of Viṣṇu but they are not denying the existence of Brahmā and Īśāna.

Because of that, in a sentence "eko ha vai nārāyaṇa ... brahma" it is possible to construe the statement that Nārāyaṇa is the Creator of the world in whichever kalpa or the beginning of the kalpa as being originated before Śiva; and as being the Creator of the world other than Śiva. Therefore there's nothing against accepting Śiva as the Supreme Cause. Also, the statement "eko ha vai nārāyaṇāsīt" is elaborated with "prāthmāsīt", etc. So, some

who consider themselves as Vedic paṇḍits say that one understands the meaning from this, that the beginning of Creation before origination of Brahmā and Rudra, only the one and only Nārāyaṇa, originated from Śiva. Then the argument is refuted.

This said scheme doesn't work because in the statement in Mahopaniṣad at the beginning of the Creation, the existence of Brahmā and of the source with the specific name Īśāna was not there. Then it is not possible for Him to become the Creator of Nārāyaṇa who existed then.

The statement "eko sahāyo ... Śivādutpanna" meaning "the one and only Nārāyaṇa was born of Śiva." And if you do not use the word Śiva in that, there is no other proof. There is no other Śiva intented as a creator of Nārāyaṇa. There is a special pramāṇa in the phrase "sadāsti" with which the said sentence can be supported. Therefore, it is not possible to consider Brahmā and Īśāna as the source of the whole universe like Nārāyaṇa. That source or origin is expressed by the specific word "Nārāyaṇa" and not other. When you accept that the words "sat", "brahma", etc., which occur in the kāraṇavākyās, they are generally used to refer to Brahmā, Īśāna, etc. Like the word "beast" meaning in the prescriptive statement "agniṣomīyam paśumān labhet" generally refers to cows, horses, etc., because of "chāgo vā mantravarṇa" (Mīmāmsa Sūtra VI:8:31). With that the word "paśu" will refer to the fat of the marrow of the goat. Similarly, the words "sat", "brahma", etc., which appear in the kāraṇavākyās and generally refer to Brahmā, Īśāna, etc., will focus on Nārāyaṇa only which is seen in the smṛtis "eko ha vai nārāyaṇāsīt" by ṣaṣṭhāntyādhikaraṇa nyaya.

Now in Atharvaśiras, Śiva says to the gods

"nanumahamekam ... āsam" meaning "first I was alone". And in the Śvetāśvataropaniṣad "yadā tamaḥ ... Śiva eva kevalaḥ". It is mentioned that Śiva remained as the source of all when only darkness remained at the time of the begining of the Creation. Śiva who is referred to by the word "Rudra" also seems to be the cause of everything as he is described as the originator of Hiraṇyagarbha, the most prominent among all gods as the source of the universe, in the Śvetāśvatara Upaniṣad passages "yodevānām ... purastāt", "viśvādhitvo ... maharṣi", "hiraṇyagarbham paśyata ... samyunnakti". In Atharvaśikhā it is said that Brahmā, Viṣṇu, etc., were born "brahmaviṣṇudve ... samprasūyante" and Śiva has been mentioned as the source of Brahmā, Viṣṇu, etc. And it is directly stated that he is the cause of the whole universe by the statement "kāraṇam tu dheyāḥ ... Śambhurākāśa madhyaḥ". Then, how can you say that Nārāyaṇa should be the end of all kārāṇavākyās with chāgapaśunyāya? Now this is what we hear in Atharvāśirās "devā ha vai svargam ... pratyañco'ham". It is possible to interpret this statement of Rudra as not conflicting or as in harmony with the meaning of the statements from all the Upaniṣads such as Subālopaniṣad, Mahopaniṣad and Nārāyaṇopaniṣad. Therefore the citation of the chāgapaśunyaya is clear. Thus the example "I was alone in the town first and I am now and will be later". Like such worldly statements of worthy persons, now the statements of Śiva can be explained similarly. Now the statement will be like this: "I was not there at the beginning of the creation", "I was born after the origination of Brahmā from Nārāyaṇa", "I was first before the Creation that would come after me", "I was alone not dependent

upon anyone else". Thus, it is possible to interpret Rudra. There is no lack of proof in this inference. The statement "nārāyaṇād rudro jāyate" itself is the proof. One should not say that that passage itself is not used, because there is no specific reason. In the smṛti, at the beginning of Creation, the existence of Nārāyaṇa is specifically felt (with the existence of Brahmā and Īśāna). And as the Nārāyaṇa's origination from them is not mentioned, therefore those two are the specified (qualified) Creators. Therefore in the Pūrvatantra, the common prescription "yadā āhavanīya juhoti" is superceded by the specific rules or exceptions "pade juhoti", "gārhapatye ... juhoti". There is also not lack of proof to say that Śiva is born from Nārāyaṇa after Brahmā was born from Nārāyaṇa. The order in the statement that the well known Śiva expressed by the word "Rudra" seems like the cause of the whole universe like Viṣṇu who is expressed by the word Nārāyaṇa in the said passages of the Mahopaniṣad and the Nārāyaṇopaniṣad. But that permanence is in the form that is related to the three times, i.e. past, present, and future.

How can it establish Rudra as the Supreme Brahman in the form of Ultimate Reality? Because his characteristic is being the Creator of the whole world. Besides on the basis of another statement, the claim that Rudra is the Ultimate Reality will be refuted. One should say that Rudra as the Ultimate Truth is firmly established because in the later statements of the Atharvāśiras also, his immanence is described, and that is the characteristic of Ultimate Reality. That which has the same characteristic as the other entity, then it is the same entity, i.e., if it has the same characteristic as Brahmā, then it is same as Brahmā,

and if not, it is different. Similarly, immanence of that kind is understood in the same way. Rudra has not been mentioned as immanent in all in Atharvaśiras as Nārāyaṇa is mentioned in Subālopaniṣad. Or here the description of Śiva as expressed by the word Rudra as existing as a source of everything at the beginning of Creation and as being immanent in all is not the source of self but in the sense of being immanent in things as the immanence described by Vāmadeva in "aham manurbhavam ... suryeścaiti." No one else should be accepted as the Immanent Self. Because Nārāyaṇa is mentioned as being in all in the Subālopaniṣad. One's curiosity is not satisfied unless ending in specific things. There is no lack of proof in understanding the statement which seems like a statement of Rudra "aham ekaḥ prathamam āsam" as refering to the Immanent Self.

The fact that Śiva at the beginning of Creation as a source of everything is against the Subālopaniṣad etc. itself is inconclusive proof. That is why in the later statement in Atharvaśiras "he Rudra Nārāyaṇa eva syaḥ?" "so'ntarādantaram ... praviśa". Nārāyaṇa is considered immanent. By the word "ta" (he) with the Pāṇiṇī Sūtra "tena raktam rāgāt" [IV:2:1]. With the word "tat" that it is possible to remember that which is near your intellect. And as will be explained later, he has been established by the nearby word. Thus meaning of the sentence becomes that the immanent Nārāyaṇa even inside the breaths, one's own self, directions and all beings. He inhered. Thus the meaning of the word Śiva can be determined as my speech as being the source of everything with this intention only. Therefore, there is no charge of speaking anything false. Now this statement does not tell that Rudra himself entered

with in all. One should not suspect that this sentence is about Rudra entering into all. The previous statement "so'bravīt pratham ..." also describes his being the cause of everything. Then why would the next sentence be not about Rudra? If that is so, because this sentence is by Rudra, the sentence should read "I enter" and not "I entered". One should not try to say that "so'ntarād antaram ..." is a statement of smṛti because the word "iti" after "nānyaḥ kaścan ..." tells that speech of Rudra is finished. After saying "so'prāviśat" comes another statement "so'ham nityonityādi" which tells of the confirmaton of the speech of Rudra which proves that his speech was not finished. Otherwise, if the smṛti statement is intented in the middle, the context of the speech of Rudra will be broken. Again later, the terms "so" and "abravīd" is expected. There will be a problem of its deletion. If Viṣṇu is mentioned as immanent, then the word "iti" is for the sake of (is in the sense of) following after the immanent. That will be the meaning. And then there will not be any conflict. "so'ntarād" meaning "he entered with in." Because of that "aham ekaḥ prathamam āsam" meaning "I was alone at the beginning." Therefore any existence at the beginning of Creation was in the form of the cause of all. Thus this is what Rudra said. Thus with the term "iti" with dehlidīpanyāya, the form "iti" is connected to both the question and the answer. Thus "so'bravīd" this view point. There is no fault in the usage "praviṣam" (past imperfect 1st singular). It is possible to construe in this manner only when it is heard in this manner.

With this the use of "idam" is to show other statements of the kind. Thus the statement "so'ntarād" is also the word of Rudra like "aham ekaḥ prathamam āsam". That concept is refuted. Even if it is considered a statement by Rudra,

still the reality will have to be described in the manner in which we describe it. Otherwise, there will be a fallacy of fault of the usage of the term "praviṣam" or the usage of "idam" which is to indicate the end of the topic. One should not say that if it is considered in that manner, then it cannot be construed with anything else.

Even then it is possible to construe it as ending the whole speech of Śiva who is the immanent god with the quotation "satyam satyena ... snena tejasa". Because it is possible to construe it as referring to Śiva or ending the speech of Śiva, because of the smṛti which we see after the paragraph. The smṛti is "tato devā rudram nāpaśya". Because of that kind of speech, Śiva and the smṛti which mentions the disappearance of Śiva, that smṛti is "tato devā ... nāpaśya". Expect the usage of "iti" in the sense of conclusion. There is no fault if it is not in proximity. Still such expectation is strong in which a word is semantically connected with another word even if that word is further removed. According to Mīmāmsavārtika and as per viśvajit adhikaraṇa sūtra, i.e., "arthohyasamarthānāmānamtanyamamakaraṇa, arthohya-samārthānāmāntanyepyasambandha" [Mīmāmsa Sūtra IV:3:11].

Now if you say that the statement "aham ekaḥ prathama āsam" which is in the form of an answer of Śiva as referring to the immanent god, then the question asked by the gods of the specific property of Śiva by the statement "kobhavān iti" has Śiva as its object. Therefore, there will be fault of the question and answer as referring to two separate things. It should be said that the question statement should be understood as referring to the immanent god by following the lead of the nearby text "so'ntarād iti". On

the strength of a beginning without any contradiction the inner context should follow its lead. In the statement "ko bhavān iti" the gods asking about this antaryāmin with the word "bhavat". Those who consider that all words reach upto the immanent god, therefore the word "aham" in the answer reaches the immanent god. Therefore there is no need to explain it to them. As such there is no answer. If you say that, it is not so. Because the question cannot be explained it is necessary to consider the immanent god as an object of both the question and answer. Thus every one asks only what ought to be investigated. It is well known that "jijñāsā" (investigation) of what is generally known and what needs to be known specifically. When the meaning of either the question or answer is clear then the part where the meaning is not clear is understood to be the topic as per what is clear. There is no question about that. Therefore the questions of gods towards Rudra "ko bhavān iti" are of unclear meaning. Thus following the lead of the answer it should be considered as dealing with the past, future and present tense as is the subject. There, at the time when the question was asked, Rudra was directly present. Therefore in that part, the question was appropriate in order to justify past and future subject residing in the same locus. It is necessary to establish antaryāmin as a subject because of the proximity. Therefore, there is no room for doubt that the question and answer refer to two distinct substrates. Therefore in the world if someone says to a loving person that you do not love me, as intending to refer to somebody else, then that person cannot show how to love you assuming you to be another person. You can't cutout your heart and show.

To wit: A loves B, and B says to A imagining him to be C that you do not love me. Now A cannot show him that he does not love him as C. It is not possible to show by splitting the heart.

Then why should I not be worshipped all the time? When it is said like that, the answer is: "in order to destroy too much attachment". Then it is possible to reconcile the answer meaning somebody else. Therefore since the beginning without any contradiction is strong, then immediately following statement "so'ntarād" should follow its lead, not any other way around. Therefore the beginning should follow its lead, is refuted.

As per the said manner, it will be necessary to hold antaryāmin as the subject of the beginning also. Therefore, there will not be any conflict with the inner context.

Now when you say that in "ko bhavān" statement, the gods were asking about his inner self. And in a similar manner, the word "aham" in the answer also refers to the "inner self". Therefore, there is no answering back. Now if you say that, it is not so. Even if we decide that this statement refers to the innerself still the inner self intended in that statement is qualified by the relationships of the three tenses, i.e. past, present and future, and by being the origin of the world. Therefore, the inner self is not determined and thus it should be explained. Therefore it calls for an answer. With this, it is refuted that the sentence "so'ntarād" is not to establish Śiva as the innerself of the previous sentence. According to Pāṇini Sūtra IV:2:1, it is impossible that a word which is not uttered indicates or stands for the meaning uttered by the word. In the sentence "so'ntarād" the word "tat" stands for the meaning which is established by the spoken word. Therefore, it should not

refer to the meaning suggested without a word. Thus it should not refer to something that is not there. In the said manner, if both the question and answer refer to the inner self as said, then it is possible to see its proximity with the word "arha" in it.

With the usage of "iti" and "so'ntarād", etc., it is not possible to construe in ending the whole of Śiva's speech, "satyam satyena ... tejase". After that, the smṛti which states the disappearance of Śiva's speech because the smṛti "tato devā rudram na paśyam" is seen after it. Because of this, the statement "so'ntarād", etc., is capable of indicating or denoting His (Rudra's) disappearance because He abandoned his gross form which could be seen by the gods and then entered the complete form mysterious to everyone and which is inside everyone. This is refuted. It is not possible to construe it with and thereby the word which is regarded to complete the sense, one cannot construe it with any other word which is there. One should not abandon something when it is expected by nearby element. Even the smallest difference can be a deciding factor. With that nyāya the use of "iti" cannot be construed with the statement "so'ntarād", etc., because the previous statement denotes the innerself as the "hetu". With this the argument shows that the question and answer refer to the inner self. They are not manifest like Rudra, therefore the smṛti "tato devā Rudram na paśyam" which later mentions his disappearance, doesn't make sense. It is incongruous. This argument is refuted. The Rudra that is referred to in this statement "yo rudro devai ..." of the smṛti before the question is then referred to after the whole answer by the smṛti "nā paśyam iti"

stating Rudra's disappearance. Thus it is possible to reconcile even if the question and the answer which take place after the vision of Rudra refer to different subjects. It is not possible to ask the question without leaving the vision. After the smṛti "devā ha lokam....", "te tatram rudram paśyam", this second smṛti is required to complete the statement after the first smṛti. There is no proof that the subject intended by smṛti and which is not directly stated, is the inner self, because there is no proof that a statement of smṛti which has the same subject and is addressing gods refers to the "antaryāmin". Therefore, in the statement "viṣṇurātmā ... tejasa" in the Karṇaparva of Mahābhārata which tells that Viṣṇu is the innerself of Rudra, is appropriate. One should not say that the word "ātman" in the statement of Mahābhārata does not refer to the innner self, because it is not possible to understand its primary and secondary meanings as one like the word "ātman" in the statement of Kṛṣṇa described in the Mokṣadharma in the same place with statement "tasmādātmānamāgre ... sampūjyāmyaham". If it is proved that Atharvaśiras refers to Rudra as an antaryāmin, then following that lead, even here "Rudra" should be considered as refering to the immanent god in him. Thus, the assertive words of Kṛṣṇa "yepyanyadevatābhaktā ... yajantyavidhipūrvaka", etc., become reconciled. Therefore the meaning of "so'ntarād", etc., that we have expounded immediately removes the doubt about whether the statement "ahameka", etc., is about the immanent god or about the well known Rudra. (alternately: the meaning intended by us of the statement "so'ntarād", etc., will certainly be that statement refutes the doubt. Thus it

is proved that the Atharvaśiras statement describes Nārāyaṇa who is the immanent god inside Rudra as the origin of everything. Thus, when the whole Atharvaśiras being about Nārāyaṇa, the statement sung in it "viśvataścakṣuruta viśvato ... janayamdena eka" is enough to describe Nārāyaṇa as the source of the Universe because as there is nothing to contradict the statement, it supports the previous interpretation. When you said that in Śvetāśvtaropaniṣad "yadā tamastanna ... purāṇī", it is explained that Śiva remains as the same source of everything when only the darkness reamained at the beginning of Creation. That is not so. Based on the word "yadā" darkness is secondary because it arrived at a specific time. The word "yada" (when) refers to a specific time, and darkness is connected with this specific time. Therefore "darkness" is secondary.

Because a reiterative statement expects a previous statement, the statement from Subālopaniṣad "avyaktamakṣare tiyate ... ekībhavati" which leads to that meaning is a preceding statement. And the "yadā tamaḥ" in Śvetāśvataropaniṣad is dependant upon this statement of Subālopaniṣad. And in that Upaniṣad Nārāyaṇa is mentioned as the presiding deity of tamas. Therefore being dependant upon the preceding statement this mantra also should necessarily end in Nārāyaṇa. Thus the word Śiva, etc., in the mantra "Śiva eva kevalaḥ" ends up without doubt referring to Nārāyaṇa only. In such a case how can the mantra which contains the reference to that Śiva remain as the source of everything at the beginning of Creation when only darkness remained?

Indeed it will be so if the sentence from Subālopaniṣad is the only preceding statement for it. But it is not so.

Because there are other unmentioned statements also which introduce tamas. These are "tamo va ... prayāti", "nāsādāsīnno ... vyomāparo yat", "prajāpatirvā ... āsīt", "nāharāsīt ... prāsarpa", etc., from Maitrāyaṇopaniṣad to Maitryupaniṣad. Therefore, the statement from Subālopaniṣad is not the only introductory statement. There must be a specific reason for it. And in that case, how is it that this mantra ends in Nārāyaṇa only? This is a very special arrangement, since there is no comprehension of any prescription or prohibition. Therefore the repetition is futile. You accept the explanation that some statement is a repetition only when there is no way out. Just as in a statement "nāntarikṣe divi" is explained as repeating what is constant because there is no other way out.

Moreover in this manner, connecting with what was already there, at that particular time it was prescriptive. Thus we cannot logically explain the comprehension. One should not say that there is no failure of proof, because in the statement "tanna divā", etc., there is understanding of the prescription of the division of the day and night, and of the lack of the division of the real and unreal world. There is a failure of proof of being a prescriptive statement. Because both the statements have been arrived at from the quoted passages above and the first statements, a statement having repeated a little bit then begins to prescribe or prohibit something does not become fruitful because it ends in the meaning arrived at by purovāda because the anuvāda always expresses purovāda. Therefore the part "nadivā na ratriḥ", etc., is also anuvāda like the part "yadā tamaḥ". One should not say that with this argument, the use of the words "Śiva", etc., are explained as being for "Nārāyaṇa".

Because that statement also is arrived at from the passages of Subālopaniṣad which is one of the forms of purovāda which describe Nārāyaṇa as the Self of everything, it is not possible to describe Nārāyaṇa as Self of everything without describing the word "sarva". Then in your view this sentence itself will be futile. Therefore at the beginning of Creation, the sentences that introduce darkness, the presiding deity is described with the word "Nārāyaṇa" sometimes with the word "Prajāpati", sometimes with the general word "para". Thus you hear a lot of contradictory specific things. And if the specific deity is not determined, then they cannot be resolved into any particular deity. Therefore, in order to specify one of those mantras which are anuvādas of tamas at the beginning of Creation, also prescribe that Śiva is its presiding deity. Therefore the words in the purovāda statements should themselves refer to Śiva.

There is no such occasion that the word "Nārāyaṇa", etc., will indicate Śiva. The acceptance of indication by the word is superior to making a statement futile. Thus the first half of the statement "yadā..." mentions that some kāraṇavākyas such as "tamo vā idam ekaḥ āsa" end in Śiva. And in the second half of the part having "tadakṣaram" which mentions that [Muṇḍakopaniṣad II:1:1] "yathā sudīptāt ... caivāpiyanti" ends in Śiva, and puts that "tat savitur vareṇyam" [Bṛhadāraṇyaka Upaniṣad VI:3:6 and Maitrī Upaniṣad VI:7] mentions the circles of Savitṛ in Śiva. The part of Sāvitri which describes the characteristic of the immanent god who is the Regulator and the Central Figure of all kāraṇavākyas that part is "praja ... purāṇi" is about Śiva. The mantra "tadaikṣata bahusyām ..."

which describes that the smṛti kāraṇavākyas are about Śiva with the words "sraṣṭaḥ", etc., this mantra reveals very much His (Śiva's) being the source of everything. Then how can it be about Nārāyaṇa? Then how will you interpret the purovāda vākyas which have been raised and cited? How is it possible to determine that the word "Śiva" is used to refer to a specific object even without any specific reason when it is used in the sacred and similar literature in the sense of endowed with the properties of purities and auspiciousness?—in these statements "suśreyasām ... śubham", "śambhurīsaḥ ... maheśvaraḥ", "śivastusarvajagatām", "śivaśsantu ... śivośivānām", "yo vasiśavatamo ... rasa", etc. Because it is not possible that the said sentences which introduce tamas at the beginning of the Creation would end in a subject or object which is unspecified, establish Īśāna as their presiding deity with the word Śiva. By repeating the word "tamas" arrived at from those sentences in order to show that they deal with the same object which uses the same word "Śiva" described in this fashion. The case being such: how can you justify saying that the words "nārāyaṇa", etc., which appear in the Subālopaniṣad which is in the form of purovāda of the meaning of that mantra refers to Īśāna? How can you say that even the part "tadakṣaram", etc., of the cited sentences such as "yadā sudīpta", etc., which are in such a mantra end in Rudra?

Moreover, it is appropriate to repeat "tamas" at the beginning of Creation which is arrived at the beginning of Creation, which is arrived at from the sentences "tamo vā idam ekam āsam" and established Īśāna as its presiding deity.

In that case He who is, in reality, specified as "Nārāyaṇa" is established as Śiva by honouring him as the presiding deity of tamas. Like sprinkling of water, etc., over different grains characterised by the qualities of rice and barley by planting these grains in the front as newly prepared, leading to a goal. However He himself is intended as the presiding deity. The act of establishing Him there as Īśāna explains the contradiction in the purovāda statements mentioning "tamas" which refer to Him.

It is not appropriate that this imperfection should end in Nārāyaṇopaniṣad without removing the difficulties in the middle. The injunction which introduces Śiva as the source based on the injunction of "tamas" which is not inconsistent with establishing Śiva as the deity should not be considered contradictory. It is like giving instruction about an arrow to someone who urges you to bring kuśa grass. The connection with "tamas" is not a contradictory factor in the case of Nārāyaṇa, etc. One should not say that it is enjoining also because that which is not the self does not begin from that which does not have any beginning. When there is an information in a short form of a general nature that statement which expresses that information is itself a doctrine.

Moreover, even if you say that Śiva is established as a deity at the beginning of Creation, there is a problem that the meaning of the words Nārāyaṇa, Īśāna and Prajāpati are all identical. Therefore you cannot prove that your favourite Īśāna is the source of the universe separetely. With the sentence "juhā juhoti" this curved wooden ladle is considered as a tool of sacrifice. The statement "yasya ... juhurbhavati" reiterates by the use of the word "juhu"

which is used to recognize the ladle. When you say it is made up of leaves the quality of being made up of leaves reside in the same locus. It is not that the statement in Subālopaniṣad, etc., which establishes tamas is without the mention of Nārāyaṇa, etc. In which case there will not be any unity when it makes an injunction establishing Īśāna. Also Mahopaniṣad states that "eko ha vai Nārāyaṇa ... neśāna". There Īśāna is formal not to exist at the beginning of Creation. Later on, He is described as being born from Nārāyaṇa with the statement "tasya .... puruṣojāyate". Therefore it is not appropriate to consider Him identical with Nārāyaṇa who existed before him. It is not also appropriate to consider Him as the presiding deity of the tamas at that time. If you do that there will be a problem of conflict with Mahopaniṣad.

Thus in the sentences which introduce tamas at the beginning of Creation, the presiding deity sometimes is referred to by the word "Nārāyaṇa". Sometimes with the word "prajāpati" or sometimes with the general word "para". There one hears many contradictory names and no specific deity is determined. Therefore in order to show that they all refer to one and the same thing, this mantra reiterates tamas and with the word "Śiva" that Īśāna who is presiding which continued not be arrived at based on the other statements, and at the beginning of Creation from the statement, enjoins.

Therefore in order to make it meaningful one should say that the words "Nārāyaṇa", etc., that appear in the purovāda which raises them, one meant to express Īśāna. Now there is no such occasion of the words "Nārāyaṇa" will indicate Īśāna. This view is refuted because of the

futility of sentences and because it is honoured only by the indicative power of a word. The establishing Īśāna, etc., cannot be justified as mentioned. Since there is no other way it is tolerable to accept this mantra as a constant reiterative statement like the statement "nāntarikṣena divi". Moreover, it is not possible to accept and enjoin the indicative power of many words, "Nārāyaṇa", etc., which appear in the purovāda statements in Subālopaniṣad out of fear that the mantra will be futile. As mentioned before there is no justification that something can be indicative when that thing itself is futile. Otherwise if this mantra is proved to be enjoining Śiva as the presiding deity, then following that, many specific words such as, "Nārāyaṇa", etc., which appear in the Subālopaniṣad will be indicative of Śiva. And if that is proved, then there is nothing to contradict it. And therefore this mantra will become the enjoiner of Śiva. Thus there is a predicament of mutual dependence. Moreover, may be it is possible they enjoin Śiva as the presiding deity in order to show that they deal with the same entity if its presiding deity is sometimes comprehended by the word "nārāyāṇa", sometimes with the word "prajāpati" and sometimes with the common word "para". But it is not so, because in the statements "prajāpatirvā ... atiṣṭhat" [Maitrī Upaniṣad II:6] and "tamovā ... āsīdekam" [Maitrī Upaniṣad V:2] the meaning of the word "prajāpati" and the meaning of the word "para" is not understood as the presiding deity of tamas. On the other hand, in the statement "prajapatirvā ... atiṣṭhat" the word "tamas" ends in the locative case, and its meaning is understood as the substratum of Prajāpati. Now if you say the rulership of tamas does not mean the support of tamas,

but it means its role as a regulator, even then one cannot prove that Prajāpati is the impaler of tamas.

Thus in the said manner, the first part of the statement "yadā tamaḥ" describes the convergance of some kāraṇavākyas such as "tamovā ... ekamāsa", etc., converge in Īśāna. The latter part of statement is "tadānam iti". The Muṇḍakopaniṣad "yathā sudīptāt pāvakāt" etc. converge in that part. Similarly, the part "tat savitur vareṇyam" stands for the immanent in all, regulator and the source of all the world at the centre of the circle of sun. The sāvitri ṛk which describes the particular deity "dhīyoyonaḥ pracodayāt" converges in Īśvara. Similarly, the part "prajñā ca tasmāt ... purāṇī" [Śvetāśvatara Upaniṣad IV:18] this part converges all these statements only from Chāndogya as refering to Īśāna which describe the Creator before the Creation with the words seeing, thinking, etc., which are associated with the created entities by the statement "tadaikṣata ... prajāyeyeti".

Thus it is refuted that this mantra determines that Īśāna is the object of all kāraṇavākyas and it very much reveals His being the cause of everything. Because as mentioned in this manner it is not possible for this mantra to become an injunction. Actually on my side, unlike yours, there is no problem in making this mantra as an injunction. At the beginning of Creation when the presiding deity of tamas is mentioned "naikākī ramate" and then when "Nārāyaṇa" is arrived at by purovāda statement. With this mantra and from the Vedic statements such as "andham tamaḥ praviśyanti ..." [Bṛhadāraṇyaka Upaniṣad IV:4:10 and Īśa Upaniṣad 9 and 12], "tasmādekākī na ramate", "tasmādekākī vibhāti", etc. Because the connection of the described tamas creates

much fear, inauspicious things such as crying, etc., one associated with it because of that problem, by the word Śiva which is merely uttered, it is possible to explain it as association with the auspiciousness whose absence is not arrived at from the purovāda statements. Thus this mantra determines with its first and second halves the convergence of all kāraṇavākyas into Nārāyaṇa and reveals Him to be the source of everything. What's wrong with that? Or reiterating who has been arrived at in the said manner, there this mantra enjoins the primary Śiva, etc., which has not arrived at by other means. Thus there is no question about its being futile.

One should not suspect that this statement seems like futile because its purpose is in itself and because of the absence of the connection with anything that has fruit, just like statements such as "satyakāmatva" meaning "whose wishes are true" made in reference to "Nārāyaṇa", one sees clearly it is fruitful. Similarly, the statement that expresses and enjoins the word "Śiva" by the letters, that statement also is clearly fruitful by expressing an ignorance about him like the point derived from the śruti "brahmavid āpnoti param" and "tarati śokamātmavit".

It is not so because there are many purovādas which introduce "tamas". There is "tamo vā idam eka āsa". Thus the word "tamas" is introduced in a general manner. It is not contradictory if it ends in the specific form "Nārāyaṇa" derived from the Subālopaniṣad. The śruti statement "prajāpatir vā ... prāsarpa" does not have any specific purpose. It can be accepted as purovāda. It is not possible to determine that it ends in "Nārāyaṇa" only because it is accompanied by the word "Prajāpati", which is against

it ending in one specific entity. Then how can we say that the mantra "yadā tamaḥ" can end only in the word "Nārāyaṇa"? It is possible to explain the determination that it ends in the specific, because the entity referred to by the word "prajāpati" or any other four-faced god born from Nārāyaṇa and who were non-existent at the time of Creation in the said manner cannot be considered the presiding deity of tamas like Nārāyaṇa. On the other hand, the statement "so'ndhe tamasi...." describes tamas itself as the substratum of Prajāpati. And it is necessary to understand the word "prajāpati" whose derivative meaning is "the Lord of the people" as referring to Nārāyaṇa. If we say this, there's no problem of not following the custom. Since there's no other explanation, that much break with tradition is tolerable. With this the śruti statement "nāsad āsīt" is explained. Now if one accepts the "yadā tamam" mantra in the Śvetāśvataropaniṣad ends in "Nārāyaṇa" how is it that there is no conflict with many other mantras in that place? Thus this Upaniṣad right from the beginning upto the end, mentions that the god considered by the words Īśa, Hara, Rudra, Śiva, Īśāna, Maheśvara, etc., is the source of all, and the support of all. In the beginning itself this Upaniṣad examines the mantra "kim kāraṇam brahma ... vidopyavasthām". The Vedic statement "yato vā imāni bhūtāni..." [Taittirīya Upaniṣad III:1:1] which is upheld by the advocates of the Brahman doctrine was determined by the advocates of the Brahman doctrine that Brahman is the source of creation of the Universe, and that it is the support of everything. They did not know the form of which god it was. Expressing this, and in order to remove that doubt, this Upaniṣad tells it is the form of Īśa by the mantra "udgītam etad ... viśvam īśaḥ". [Śvetāśvatara Upaniṣad I:7-8]

And it is mentioned by the word "Hara" also in "tathākṣaram pradhānam ... Haraḥ". Similarly,

1. eko hi ... deva ekaḥ
2. yo devānām prathama ... amṛta bhavanti
3. vedāhametam puruṣam ... tadviduramśtāste bhavanti
4. sahasraśīrṣa ... utāmṛtatvesyeśanaḥ
5. sarvasya prabhumīśam ... suhṛta
6. yo yo devānām ... māyayā samviruddhāḥ
7. māyām tu Maheśvaraḥ

There the words specifically denoting "Śiva" are seen. Thus he is the source of all, support of all and the object of knowledge of the salvation-seekers. His being the source of all is understood not merely from the statements "viśvataścakṣuḥ", etc., but also because He is the creator of Hiraṇyagarbha who is the source of the Universe. Therefore, Śiva is the source of the entire Universe and the Supreme Reality.

One shouldn't say that the Mahopaniṣad and the Nārāyaṇopaniṣad mention Nārāyaṇa as the creator of Hiraṇyagarbha. Therefore, here other words also point to Nārāyaṇa only. Because of sarvavedāntapratyayanyāya [Brahma Sūtra III:3:1], the words "Nārāyaṇa", etc., appearing in those Upaniṣads themselves are about Śiva. Although both cannot be creators at the same time just as the potter's stick and the wheel are both makers of the earthen jar at the same time. Similarly, both of them are creators of Hiraṇyagarbha according to the difference in the kalpa, or like the egg and the lotus that give rise to him.

If you say so, that is not so. In order for the śruti statements to become mutually conflicting, according to the śruti statement "sarve vedayat padamāmananti" and sarvavedāntapratyayanyāya, it is necessary that they deal with the same subject. Otherwise, there will be a problem of saying something that is already refuted. One should explain that there is no conflict by explaining either all the specific words mentioning Nārāyaṇa that are heard in the kāraṇavākyas as referring to Śiva or the words specific to Śiva that are heard there as referring only to Nārāyaṇa. Otherwise, there'll be no possibility of their being a different kind of source because each will be dependent on the other. It is neither possible nor acceptable that both of them are independently the sources of the whole Universe. There's no proof to regard both of them as the source of the Universe according to the difference in kalpa. If this is so, there'll be a problem of over-pervasion of the definition or characteristic of Supreme Reality. We both have accepted that there's only one Supreme Reality. We don't find any śruti statements which establish both of them as creators in that fashion. The qualification of the whole source of the Universe according to the difference in kalpa cannot be meaningfully explained. If it is not accepted, then some other source can also be the source of the Universe. This over-pervasion will be as hard as cement. I have not accepted that Nārāyaṇa is dependent upon Īśa and you've not accepted Īśa is dependent upon Nārāyaṇa. Because such a thing would be considered as a reversal of our mutual positions. Thus Nārāyaṇa alone ought to be considered as the meaning as understood from the question of Brahmavādins in the Upaniṣads as to

what is the cause of Brahman? Otherwise in Mahopaniṣad, Nārāyaṇopaniṣad and Subālopaniṣad He will have to be included in the category desirable and expressed by the word "Hara". There will be a conflict with the sentences from Bṛhadāraṇyakopaniṣad, etc., which mention the well-known Śiva was born from Nārāyaṇa.

Now these are the statements:

1. budbuda ... puruṣo'jāyata
2. Nārāyaṇādrudro ...
3. lalāṭātkrodhajo ... [Subāla Upaniṣad II:1]
4. Indro Varuṇaḥ ... mṛtyurīśāna [Bṛhadāraṇyaka Upaniṣad I:4:11]

With the statement "brahmaviṣṇurudrendrāste samprasūyanta", it is understood that Śiva is born from Nārāyaṇa because of his proximity. It will be stated later on that this cannot be negated with the statement "vākyataḥ". Moreover, in the first chapter of the Śvetāśvataropaniṣad, it is said that the god who is denoted by the word "Īśa" possesses the characteristics common to Viṣṇu such as being the support of the whole Universe which are established by the pramāṇas and expressed by the words "kṣara", "akṣara", "avyakta" and "vyakta" by the statement "samyuktametatkṣaramakṣaram ca ... viśvamīśa." He is not the well-known Śiva, but someone else. In order to determine that immediately afterwards he who is expressed by the word "Hara" is mentioned as included in the category of those who are to be ruled in a statement "kṣaram pradhānamśtakṣaram ... deva eka". Because of the characteristic of Viṣṇu who is the impeller of sattvaguṇa by this statement "tatra madhye mahānprabhu ... pravartaka".

The 6th chapter elaborates on the word expressed as "bhageśa" which is an alternative word for "bhagavat" specific to Nārāyaṇa by the statements "dharmāvaham ... bhageśa" and "arthāpayat ... hṛtārhaṇāmbhaḥ ... bhagavadpadārthaḥ." This deity referred to by the word "bhageśa" certainly be different from the well-known Śiva. Therefore, the deity mentioned in the prolog and the epilog of the Śvetāśvataropaniṣad should be certainly determined as other than the well-known Śiva.

Although in the well-known statement "vyaktāvyata bharate", the word "bharate" is possible to interpret as coming from the root √hṛ in the sense of "carrying away" on the basis of the vārtika "hṛgrahorbhacchandasi" [Kātyāyana śruti III:1:84]. Even then, this form, i.e. "bharate" comes from the root √bhṛ only in the sense of supporting and nurturing because it is possible to receive the sound "bha" from the original root itself as it promotes quick recall. Otherwise, the parts of Prakṛti which are expressed by the terms "vyakta" and "avyakta" will be eternal, and it will not be possible to construe them with the act of destruction because the characteristic of Viṣṇu as the impeller of sattva guṇa is mentioned in the middle in "mahānprabhurvai puruṣaḥ ... pravartakaḥ". And because of the elaboration with "mukundātkonāmaloke bhagavad padārthaḥ".

In the 6th chapter, the characteristics of Viṣṇu in the form of six guṇas is expressed by the word "bhaga" by "dharmāvaham ... bhageśam", and the subject of discussion in the prolog and epilog of the Śvetāśvataropaniṣad is determined to be other than the well-known Śiva. Moreover because of the śruti, it is congenial to understand the deity that is generally determined as the cause of the Universe

as referring to the deity in the form of Nārāyaṇa only. In the first khaṇḍa of the Śvetāśvataropaniṣad, the meaning of the word "hara" is said to belong to the class of the ruled, by the statement "haram pradhānam ... prathamam maheśvaram" which explains the meaning of the word "akṣara". It is not possible that the same God is both the Lord and the ruled. Therefore, it is necessary to consider the words heard in the middle with the word "Īśa" that has come in an order and their alternative words as referring to some other subject other than the meaning of the well-known Śiva. And that another subject is Nārāyaṇa only, because it is conducive to other śrutis also.

Further, Subālopaniṣad, Mahopaniṣad and Nārāyaṇopaniṣad specifically mention the existence of Nārāyaṇa and the non-existence of Brahmā and Īśāna; and that Brahmā and Īśāna were born. Therefore, the words Īśāna, etc., that are in this Upaniṣad cannot be accepted as denoting the well-known Śiva. Because if it is accepted, then there will be a conflict. One should not suspect a reversal. That doubt does not arise because it is against the order, etc. There's no śruti available which negates the specific Nārāyaṇa at the beginning of Creation.

Moreover, if it is accepted that the well-known Īśa who is other than Nārāyaṇa is the subject of this Śvetāśvataropaniṣad on the strength of the words Īśa, etc., which are used in the Upaniṣad, then in its 6th chapter there are the following statements:

1. tam īśvarāṇām ... [VI:7]
2. tam devatānyam ... bhuvaneśamīḍyam [VI:7]
3. na tasya kāryam ... [VI:8]

4. na tat samaśca ... dṛṣyate [VI:8]
5. parāsya śakti ... kriyā ca [VI:8]
6. na tasya ... na cādhipa [VI:9]

In this last statement, the word "Maheśvara" who is ascended in "yoga" tells that Rudra alone is endowed with limitless lordship. With this, the exclusion of others is established. Therefore, one cannot justify the adjective "parama". The adjective "parama" does not become fruitful in the absence of anyone superior to Maheśvara. This is not the introduction of a praise. This is an introduction of the description of reality. Moreover, if you say that both Rudra and Nārāyaṇa at the same time or with the difference in kalpa are the creators of Hiraṇyagarbha who is capable of creating the world at the beginning of Creation like the stick and the wheel towards the jar, or the egg and the lotus towards Hiraṇyagarbha, then how can one explain the negation of another puruṣa like Rudra as in "na tat samas ... dṛśyate", because Nārāyaṇa will be equal to Him.

Also, if you say that the well-known Śiva like Nārāyaṇa is the creator of Hiraṇyagarbha. If you say that, then there will be a conflict with a mantra by the name "prapadana" in Sāmaveda which describes Rudra as the son of Hiraṇyagarbha by the statement "virūpākṣāya daṇḍam ... namaḥ". Similarly, there'll be a conflict with the discussion or mention in śatapatha Brāhmaṇa which mentions the son of Brahmā and adds eight names after that with the statement "samvatsare kumāro ... tapasādhijāto'si". The eight names are: Rudra, Bhava, Sarva, Īśāna, Paśupati, Bhīma, Ugra and Mahādeva. Also, the well-known Rudra is known to have been born from Nārāyaṇa according to the statement "nārāyaṇād brahmo ... jāyate". If it is

understood that this Śvetāśvataropaniṣad is about Rudra as the source of the Universe, then how is it possible to justify the statement "na cāsya ... na cādhipa" which negates his creator.

Moreover, if Śvetāśvataropaniṣad is considered as having a subject other than Nārāyaṇa, then one cannot explain the mantras "sahasraśīrṣā puruṣaḥ" [III:14], "puruṣa evedaġam sarvam" [III:15] which are about Nārāyaṇa. And if Rudra is considered the subject of discussion in Śvetāśvataropaniṣad, then one cannot explain the recitation of the characteristics of Viṣṇu in the form of the impeller of the sattva guṇa by "mahān prabhurvai ... pravartaka" [III:12]. The quality of being the impeller of sattva guṇa has not been established by means of any pramāṇas. It will be mentioned later that Viṣṇu is the deity of the Puruṣasūkta. Maitrāyaṇīyopaniṣad mentions that Viṣṇu is the portion of sattva, and Brahmā and Rudra are of rajas and tamas in the statement "atha yo havai khalu ... yo'yam rudraḥ". In the Varāha Purāṇa, in the dialogue between Agastya and Varāha, Rudra himself mentions that Viṣṇu is of the essence of sattva by the statement "yat sattvam sa hari ... iha loke paratraca". Similarly, the Linga Purāṇa mentions Viṣṇu as the sattva deity according to the statements by Nandikeśvara in the 14th chapter with the words "Hiraṇyagarbho rajasā ... sarvasanmayaḥ." In the 34th chapter "tvatkopa sambhavo ... sattvena puruṣottamaḥ". In the chapter after that, "paramātmānām īśānam ... bhagavantam janārdana." Other purāṇas also describe the nature of the devotees with the words "sāttvikaiḥ.... sarasvatī" and from that description the nature of the gods like Viṣṇu can be determined. It is well-known in the world

that subjects are of the same nature as that of the masters. Also, Rudra is mentioned as being the object of knowledge of the great immanent in all, the Supreme Brahman whose sense is the Supreme Reality. Therefore, following that lead also, one should accept that Nārāyaṇa is the subject of Śvetāśvataropaniṣad. It will be mentioned or discussed that Taittirīyopaniṣad also has Nārāyaṇa as its subject. By saying Nārāyaṇa is the subject of great knowledge, and others being the object of slight knowledge, others are excluded from being the object of knowledge sought by the salvation-seekers. One should not suspect the tatpuruṣa compound involving the ablative case as "nārāyaṇat parabrahma" in the statement "nārāyaṇa parabrahma". It is determined to be a karmadhāraya compound by the niṣādhasthapatyādhikaraṇa nyāya [Mīmāmsa Sūtra VI:1:51] which means the sthapati [chief] who is a niṣadha [tribesman]. When there is a question in the compound "niṣādha sthapati", the issue is whether the compound should be interpreted as the chief of the niṣādha or the chief who is a niṣādha. And the second interpretation is what makes it a karmadhāraya compound. That is what is accepted according to this. Because of the conflicts involved with so many cited śrutis, one cannot explain or interpret the śrutis as referring to someone else other than Nārāyaṇa as the source of Creation.

One should not say that in the statement "tattvam nārāyaṇaḥ paraḥ" the word "para" is masculine, and is therefore inappropriate because it should have been in neuter gender in order to express the desired meaning. In that case, in the statement "yo'nyam ... aham asmi" this "anyam devatām" should have been in the masculine

gender. Moreover, since the Śvetāśvataropaniṣad reiterates the meaning or the subject arrived at from the Subālopaniṣad which concentrates on Nārāyaṇa, it is not appropriate that it should be of the opposite meaning because it will create conflict with what it depends on. And repetitive statement depends upon purovāda. Thus, by this there's no problem that the specific words in the Śvetāśvataropaniṣad such as "Īśa", etc., that refer to Rudra would refer to Nārāyaṇa by indication because there the derivative meaning applies to Nārāyaṇa. Only the conventional meaning is negated. And that is tolerable in order to reconcile many nyāyas in śrutis. By this the argument in Śvetāśvataropaniṣad by these mantras "yo devānām prabhavaśco'dbhavaśca" [IV:12], "viśvādhipo ... maharṣiḥ" [IV:12], "Hiraṇyagarbham pūrva" by mentioning the creator of Hiraṇyagarbha who is the first among gods reveals Śiva as the cause of all, is refuted.

Because in that sentence "yo devānām", the relative pronoun "yat" is used and therefore it reiterates "nārāyaṇād ... jāyate" one should not suspect reversal. The śruti "neśānaḥ" negates the existence of Rudra at the beginning of Creation. Therefore it is not possible that Rudra is the creator of Hiraṇyagarbha who is the first among the gods. The statement "nārāyaṇād ... jāyate", "nārāyaṇa ... rudro jāyate" mentions the origination of Rudra after the origination of Hiraṇyagarbha from Nārāyaṇa. Therefore, it is not possible to explain, Rudra as the creator of Hiraṇyagarbha because Rudra came into being after Hiraṇyagarbha.

One should not say that the words Rudra and Īśāna refer to Rudra who is one of the three forms in the form of the guṇas----sattva, rajas and tamas—and not the Supreme

Śiva. There is no proof of the existence of the Supreme Śiva who is other than the well-known Rudra. And if it is accepted as so, he will be accepted as not other than Nārāyaṇa. Therefore, the debate doesn't end. Because in that case, the argument is only about the name. That's the problem. It is not proper to accept the distinction only by the name of the entity which is heard as being endowed with the specific properties of the Supreme Reality which are accepted by both sides in the debate. Because if you accept it, then you will have to accept more than one independent and conscious origin of the creation of the world. That is a problem when we both have not accepted that. It is not even appropriate. And even if you accept Him as one of the three deities, there is no proof that Viṣṇu is a form of guṇa like Brahmā and Rudra. That will be discussed later.

According to the sarvavedāntapratyaya nyāya, it is necessary that the words "Rudra" and "Nārāyaṇa" refer to either Rudra or Nārāyaṇa as the subject. They cannot be construed without either one indicating the other. Therefore, it is necessary to accept one deity. Therefore, because the word "Rudra" being the qualifying form of the usage of the relative pronoun "yat" in the mantra "yo devānām" is accepted as referring to Nārāyaṇa as the subject. By this, according to the Śvetāśvataropaniṣad mantras "yo devānām prabhavaśco'dbhavaśca"; and "yo devānām ... paśyata jāyamāna", Rudra who is larger than the Universe saw with his eye of wisdom Hiraṇyagarbha who was being born from Himself, i.e. Rudra for the sake of creating the Universe. This is according to the aparimitādhikaraṇanyāya.

Thus the argument that the elaborate description from the Linga Purāṇa "avyaktādabhavasthānuḥ ... sakalam

jagad" is not appropriate. Because that statement also reiterates the subject arrived from the śruti "nārāyaṇād brahma jāyate" because of the usage of the relative pronoun "yat" in the mantra "yo devānām". In order to satisfy the expectation created by the word which is dependent upon its counterpart, that word follows the nearest as its counterpart. This meaning is established by the aparimitādhikaraṇanyāya. Thus, the mere proximity or explanation in the form of expectation is reason enough to construe Rudra as the creator of Hiraṇyagarbha. That's not appropriate. Brahmā is not Īśāna. Thus there are statements "tasya dhyānānsthasya ... puruṣo jāyate", "nārāyaṇādbrahmo ... jāyate." If it is so, then a statement is more forceful than the proximity of the discussion. Because of conflict with the statement, Rudra cannot be explained as the creator of Brahmā at the beginning of Creation. Therefore, Rudra has to be explained as referring to Nārāyaṇa because of the order it appears in. Even by elaborating as "avyaktādabhavasthānuḥ", Śiva cannot be proved as the Ultimate Cause because one cannot logically establish Śiva as the Ultimate Cause because He himself was originated from the unmanifest.

The mantra "Harigharantam ... matīna" mentions Rudra as subject to destruction by Viṣṇu expressed by the word "Hari" because the meaning of the śruti is understood as "to Hari who carries away [destroys] Rudra who is the Lord of the World". Also, the Mahābhārata elaborates "brahmāṇḍam indram rudram ca ... tasmāt haririhocyate". The śruti beginning with "tasyendro ... sampravargyo'bhavat" also describes Rudra in a similar fashion. Therefore, the Brahmāṇḍa Purāṇa elaborates on the

said śruti by the statement "indreṇa vamrirūpeṇa chinno ... pūrvavaktṛtān." Similarly, Kūrma Purāṇa elaborates in its description of the battle between Nṛsimha and Śarabha. Nṛsimha says to śarabha "rakṣitum naiva śakto'si ... prāṇān lebhe bhavān Śive". Although the mantra "yo devānām" is about Rudra, our interpretation of that mantra "Rudra who is capable of witnessing the happenings in all the three times with his great power of yoga as seen by the great sages saw through his yogic power Hiraṇyagarbha who had originated from Nārāyaṇa before Rudra's own birth as remaining after birth" is appropriate. Therefore, there is no possibility that the sentences mentioning the words Rudra and Nārāyaṇa as expressive of different meanings are anuvādas and purovādas. Thus the argument that it is appropriate to consider both the statements as prescriptive because of the absence of the current subject, although the usage of "yat", is beaten back or rejected.

If you accept that argument, both Rudra and Nārāyaṇa, being the creators of Hiraṇyagarbha who was the cause of the world, would be equally considered as the creators of the world. Don't say that this is what we want, because there will be a problem of overpervasiveness of the characteristic of the Ultimate Reality in the form of the cause of Creation of the Universe, etc., which is accepted as the property of either Rudra or Nārāyaṇa only. And there will be a problem of a conflict with the śrutis which express the absence of more than one as the Ultimate Reality by the statements such as "ekamevādvitīyam" [Chāndogya Upaniṣad VI:2:1], "na tat samaśca ... dṛśyate" [Śvetāśvatara Upaniṣad VI:8], etc. And because of the understanding, the Subālopaniṣad and Śvetāśvataropaniṣad

mantras which use the words "Nārāyaṇa" and "Śiva" in different senses "naiveha ... āsīt" [Subāla Upaniṣad VI:1], "amūlamanādhāra ... prajāyante" [Subāla Upaniṣad VI:1], "divyo devo ... nārāyaṇaḥ" [Subāla Upaniṣad VI:1], and "avyaktam akṣare ... eva kevalaḥ". With these quotations, the word "Nārāyaṇaḥ" is used while "avyaktam akṣare" uses "Śiva". As per these quotes, thus if the Subālopaniṣad and Śvetāśvataropaniṣad mantras use "Nārāyaṇa" and "Śiva" as denoting different subjects, then they cannot be understood as purovādas and anuvādas. If you say that the sentence from Subālopaniṣad is a purovāda statement in relation to the Śvetāśvataropaniṣad mantra "yadā tamaḥ" like the statement "prajāpatir vā ... so'sminnandhantamasi prāsarpa" because there is no alternative explanation, then you would be accepting the two statements as purovāda and anuvāda even though they express different meanings by their words. That is why in the śruti, when the discussion is started by the statement "aṇoraṇīyān" [Śvetāśvatara Upaniṣad III:20], the subject is self-realization due to the grace of Hiraṇyagarbha with the śruti "dhātuprasādāt mahimānam īśam" refers to Īśa specifically by name. And "viśvādhipo rudro maharṣiḥ" Śvetāśvatara Upaniṣad IV:12] mentions the same "Īśa" which has been introduced by the word "Rudra" as the originator of Hiraṇyagarbha. And in conclusion, the Upaniṣad ends with the word "Maheśvara" who is Rudra himself by the statement "yo vedādau svaraḥ ... yo parassamaheśvaraḥ". Thus it is refuted that the whole following statement ends in Śiva. In the discussion of Ultimate Reality in the statement "ambasya pare bhuvanasya madhye...." having generally introduced some subject, then it is specifically mentioned

by the word "prajāpati". Then having described Him as the support of all, immanent in all, support of all gods, the object of all knowledge for salvation seekers, the Lord of all, etc., having considered Him by the word "prajāpati" in the middle by the statement "prajāpati ... ṛtasye", the word "dhātṛ" which is an alternative word for "prajāpati" is mentioned as the creator of all because of the absence of conflict like that of the earlier creator by the statements "sūryacandramasau ... akalpayat".

In the statement "aṇoraṇīyān ..." the second phrase in the statement, i.e. "mahatomahīyān" recognizes and grasps the same subject that is referred to in the first phrase. Otherwise, there will be a problem of conflict of considering the introduction of Supreme Reality in which there is no conflict. Thus when the word "Prajāpati" is used as an alternative to "Hiraṇyagarbha", then in order to avoid the conflict with the introduction, the words "Rudra" and "Īśa" will also have to be taken as referring to "Hiraṇyagarbha". Then in the mantra "viśvādhiko Rudro maharṣi" which contains the phrase "Hiraṇyagarbham apaśyat", there will be a problem of resorting to its own meaning, i.e., ātmāśrayābhāsa. And that is totally inappropriate. And Nārāyaṇopaniṣad and Mahopaniṣad mention that Prajāpati was born from Nārāyaṇa at the beginning of Creation, and Mahopaniṣad especially mentions Nārāyaṇa as the originator of Prajāpati by the statements "yannābhipadmād ... viśvarūpaḥ", "tamevam ... atimṛtyumeti", "nānyapanthaḥ". And it also rejects knowledge of anything else as a means to mokṣa and establishes that knowledge of Nārāyaṇa only leads to the Ultimate Truth. In order to avoid conflict with this, it

resorts to the derivative meaning of Prajāpati by refuting the conventional meaning as the "Lord of the People". It is necessary that the word "prajāpati" in the discussion of the introduction of the Supreme Truth refers to Nārāyaṇa. In order to avoid conflict, the words "Īśa" and "Rudra" in it also are about Nārāyaṇa. Therefore, the doubt that Rudra is the creator of Hiraṇyagarbha does not arise. Otherwise, there will be a problem of incongruity with the frequent use of the word "Nārāyaṇa" found in the Mahopaniṣad which describes the properties of Nārāyaṇa by the statement "sahasraśīrastvasya ... sahasrākṣa". Refutation of too many things is not justifiable.

By the statement "ambasya pāre ..." meaning "greater than the greatest in the unfathomable waters", this description refers to Him, i.e., Nārāyaṇa. On the strength of the description of someone as greater than the greatest, as per the statement of Manu Smṛti "apo nāra iti proktā" greater than the greatest who is the support of the unfathomable waters is known to be the derivative meaning of the word "Nārāyaṇa". Thus here "Prajāpati" who is introduced by the description of specific properties of Nārāyaṇa such as being inside the ocean by statements like "yamantas samudre ... vayanti" is also known as the Supreme Brahman according to those who know by the statement "tadeva brahma ... kavīnām". With the statements "yo vedādau svaraḥ ..." and "prakṛti līnasye", the very learned śakañāyana who began to explain the word "sādhu" by dividing the stem and the suffix, by the uṇādi sūtra "avateṣñilopaśca", he accepted that sound "om" as originating from a root by "om iti praṇavasyavarakṣaṇe" and described it as submerged in a root by "vyutpādanātprakṛtāvavarakṣaṇa"

and that is clearly grasped as coming from the root, and this "omkāra" has the meaning of protection, and that meaning is expressed by the praṇava in "tat param idam paramam". By seeing the usage of the term "para", it is the Supreme that is mentioned. He is the one that is qualified by the quality of protection, i.e. Nārāyaṇa. He is the great god intended here. Not the well-known Śiva. There is no one else known as the protector of the world. The well-known Maheśvara is known as the destroyer of the world. Thus there is the śruti "aham rudrāya ... hantavān" and "māhimsīḥ puruṣam jagat", etc. Therefore, this whole segment is about Nārāyaṇa.

According to this argument, the mantra "yo vedādau..." [Mahānārāyaṇa Upaniṣad X:7], etc., is about Nārāyaṇa, and not according to the introduction of the subject, because the specific start has been with Śiva both in the derivative and conventional meanings with the word "Īśa" as per the statement "dhātu prasādāt mahimānam īśam" not by following an inference because in the statement "viśvādhiko rudro maharṣiḥ", Śiva is indicated in the middle by the word "Rudra" because the chapter ends with its being about Śiva. Also, not because of what is the theme mandated in this mantra. In the statement "yaḥ parassa Maheśvaraḥ", the word "Maheśvara" is specific to Śiva. The Supreme Deity which is reiterated by the phrase "yaḥ paraḥ" ends in the meaning prescribing the form of Śiva. Also, this is not a reiteration of the real meaning of the nature of praṇava following the repitition. Because the nature of praṇava is sound only. The Bhāgavata Purāṇa resolves its nature as being sound according to the statement "samāhitātmano ... hṛdayākāśadabhinnādaḥ". Śiva is the meaning of the

sound, not Nārāyaṇa. The statements from the Purāṇas such as "evam tisṛtirūpetam ... bodhayati" determine it to be expressive of Śiva. Therefore, this mantra is also about Śiva because of the beginning, inference, injunction and the meaningfulness of the repetition. From this argument it is refuted that the meditation on the subtle self described in the middle of the anuvāka does not depend upon any other subject other than Śiva. Because as mentioned before, the word "prajāpati" which is introduced by the word "parama" must be about Nārāyaṇa. And the context that follows it at the end should be led according to the previous context. Praṇava should be accepted as the meaning of the word "svara" [vowel] in "yo vedādau svaraproktaḥ" on the strength of the śruti "svaratyanokṛtam ... viśīryate", and because it is derived from the root "ava" [to protect], its nature is protection. And its meaning is protection which is an alternative word for "pālana" [preservation]. And protection is known as the specific function of Viṣṇu, and also according to the subject of repetition, this mantra should certainly be about Nārāyaṇa. Otherwise, there will be a problem of contradiction with the smṛti "ahameko'khilāguṇo ... praṇavo mama" which describes praṇava as expressive of Viṣṇu. The statement in the Bhāgavata Purāṇa "samāhitātmano brahman" is laudatory like the statement "omkāreṇa sarvavāk santṛṇo", and there is no proof for saying that "omkāra" which is expressed by the word "praṇava" is the nature of sound. Because its nature of sound cannot be grasped by the sound from the throat. And even if praṇava is understood of the nature of sound, there is no proof that the sound refers to Śiva. The cited statement from the purāṇa is not a proof there.

In that purāṇa, the phrase "śivātmānam" means "of the soul of Śiva", i.e. the inner self. Otherwise, the word "ātmānam" becomes futile. Thus because of these reasons, this mantra is about Śiva because of the proceedings, and because of the meaningfulness of the reiteration of the prescription. Thus the argument, that the meditation of the inner self prescribed in the middle of this anuvāka is also about Śiva and not about Nārāyaṇa, is rejected. According to the said manner, it is not established that the proceedings are about Śiva. Therefore, the prescription of the meditation on the subtle self within this text by the statement "tasmin yadanta ... upāsitavyam" has Nārāyaṇa as its deity. And in the following anuvāka which describes the expected attributes by "padmakoṣapratīkāśam", etc., the statement "sahasraśīrṣam", etc., elaborates on the glory of Nārāyaṇa. Now where's the conflict? Also, in the cited Upaniṣads such as Subāla, etc.. only Nārāyaṇa is specifically expressed or mentioned as the Source of All, the Support of All, the Soul of All, the Object of meditation by salvation-seekers, the Lord of the whole universe, the Absolute Lord and the Totally Independent. Therefore, following the lead, it is appropriate to accept the Śvetaśvataropaniṣad also as wholly referring to Nārāyaṇa. Therefore, how can there not be the chāgapaśunnyāya in the current context? By this the statement "hiraṇyagarbha samavartatāgre" does not have just one meaning by the phrase "abhyassambhūtaḥ" because we see the word "prajāpati" which is specific to the four-headed god there. But the word "puruṣa" is general, and therefore can apply to the four-faced god also. And also because we see the word "prajāpati", etc., in these four statements:

1. ambasyapāra
2. prajāpatiścarati garbhe antaḥ [Mahānārāyaṇa Upaniṣad I:1]
3. sano bandhor janita
4. sūryacandramasau [Bṛhadāraṇyaka Upaniṣad III:8:9; Mahānārāyaṇa Upaniṣad V:7; XXV:1]

And because of these three reasons, Hiraṇyagarbha is the Ultimate Reality because He is the cause of the world. This side of the argument is also rejected.

And the specific śruti "na brahma na īśāna" [Mahā Upaniṣad 1], etc., negates the role of Hiraṇyagarbha. Therefore the argument that He is the cause of the world is refuted because of the absence of anything special that should be said. And the following attributes cannot be explained in Hiraṇyagarbha, expressed by the word "prajāpati". And those attributes are:

1. dwelling in the ocean as understood by the statement "yamatantaḥ ... vayanti" in the anuvāka "ambasya pāre".
2. the transcendence beyond the darkness as understood from the statement "yadekam avyaktam ... tamasasparastāt".
3. the quality of being a Person of the golden hue understood from the statement "sarve nimiṣā jajñire ... puruṣādadhi". [Mahānārāyaṇa Upaniṣad I:8]
4. being the origin of the variegated universe as understood from the statement "sa āpaḥ ... ubhe ime". [Mahānārāyaṇa Upaniṣad I:9]
5. being the object of knowledge which is instrumental in attaining emancipation as understood from the statement "evam viduram ... bhavanti".

6. having eyes, etc., everywhere as understood from the distinct characteristics of having thousand heads, as sung in the Nārāyaṇa Puruṣa Sūkta with "viśvataścakṣur viśvato mukhaḥ".

Also, the well-known Prajāpati is understood as the product of Nārāyaṇa is regulated by Nārāyaṇa and is under the sway of action. Therefore, Nārāyaṇa is the only one who remains as the origin. Because of the śruti "na karmaṇāvardhate no kanīyān" intends to say the absence of increase and decrease in reaction to action. And in the middle in the statements "aṇoraṇīyān" and "tam akratum ... vītaśokam" describe that the subject of their description is without any action. According to the śruti "ācāryavān puruṣo veda" which confers grace which is the cause of the knowledge of Nārāyaṇa expressed by the word "Īśa", and Prajāpati expressed by the word "dhātṛ" are understood as "ācārya" [teacher]. Therefore it cannot be logically explained as primarily the object of knowledge of the salvation-seekers. Also, He cannot be logically explained as the creator of Hiraṇyagarbha as understood from the statement "yo devānām prathamam purastāt". It is not appropriate that He himself is the first product and also the cause of Himself. Moreover, if we accept Him as the subject of discussion of Mahopaniṣad, then Hiraṇyagarbha cannot be explained as Maheśvara and as the subject or meaning of praṇava as understood from the statement "yo vedādau svaraḥ proktaḥ". It cannot be justified that He is the protector. Protection is the specific function of Viṣṇu who is the essential meaning of praṇava which is the subject of repetition. Moreover if we consider that Mahopaniṣad is about Hiraṇyagarbha, then one cannot explain His having

thousand heads, etc., which is the attribute of Nārāyaṇa as sung in the Puruṣa Sūkta and understood from the statements "sahasraśīrṣam devam". Because He is well-known as having only four faces; because the face cannot be without a head; and if there are a thousand heads, there will be a thousand faces. Also, in this interpretation there will be lack of explanation of the practice of the specific word "Nārāyaṇa" which is used ten times. In comparison to the words expressing Hiraṇyagarbha, the words expressing Nārāyaṇa such as Acyuta, Hari, etc., which are specific to Nārāyaṇa are many. Accordingly, it is appropriate that the fewer will be rejected.

Moreover, there will be a lack of explanation of the statements which express the eminence of Nārāyaṇa as among the objects of knowledge by statements "nārāyaṇam mahājñeyam", etc. Also, there will be lack of explanation of the statements which express Nārāyaṇa as the Body of All, as the Inner Self of All, the Supreme Lord as understood from the Subālopaniṣad which is about Nārāyaṇa by the statements "viśvam nārāyaṇam", "viśvātmānam", etc., by this the argument that if Nārāyaṇa is the soul of the Universe, He will be identical with Hiraṇyagarbha is rejected. That's why when it is said that "viśvamevedam puruṣaḥ", the objection is raised that the Universe is made by Him. It is shown that He is so mentioned with the relationship of that on which one depends and the one who depends upon. Also, if Hiraṇyagarbha is considered the subject of this Upaniṣad, then there is lack of explanation of the description of the absence of the previous and the later limits by the statement "viśvataḥ paramānnityam" because according to the statements "nārāyaṇād brahmā jāyate",

"Nārāyaṇe pralīyantām", He has both limits. Moreover, there will be a lack of explanation of the qualities of being the Lord of the Universe, the Absolute Lord, the Lord of All Creatures and Totally Independent as expressed by the statements "patim viśvasyātmeśvaram", "na tasyeśaḥ ... tannāma mahadyaśaḥ". Also, the statement "nārāyaṇa param brahma" which mentions Nārāyaṇa as the Supreme Brahman cannot be explained. The pañcamī tatpuruṣa compound as "nārāyaṇāt param brahma" is not intended here. According to the niṣādhasthapatyādhikaraṇannyāya, it is not appropriate to abandon a karmadhāraya compound without any negating factor. Because the indicative meaning expresssed by the meaning of the case of the tatpuruṣa compound in which both members of the compound are in the same case, has more strength because they are not weighted in comparison with the tatpuruṣa compound in which the members are in different cases. In the Linga Purāṇa, Nārāyaṇa says to Brahmā "aham eva param brahma ... aham vibhuḥ". And the attributes describing the Supreme Brahman, etc., are described as that of Nārāyaṇa. Therefore, it is not appropriate to abandon the explanation of the tatpuruṣa compound in which both members are in the same case.

And following the context, the case ending following the term "nārāyaṇa" may be deleted according to Pāṇini Sūtra VII:1:9. It is possible to explain it with that reference. Thus there's no explanation of having the prescribed form of Reality by "tattvam nārāyaṇaḥ paraḥ". It is not appropriate to explain that He who is born of Nārāyaṇa is the Supreme Reality in the form of the cause of the whole world because He himself is a part of the Creation. And

also, the three statements, one from the Bhāgavata and the other two from the Brahmāṇḍa and Kūrma Purāṇas. Two of these are:

1. ye'nyam devam ... narakam yāti vartate.
2. ye tu sāmānya ... narakārha narādhamā.

Now these statements also cannot be explained. And also there will be no explanation of the All-pervasiveness of God in all the world that is understood with proofs of direct perception, etc. And also there will be no explanation of the act or the agent of meditation on the Supreme Light that is arrived from the statement "nārāyaṇam paramjyoti". Also, there will be no explanation of qualities of infinity, imperishability, etc., that are described of Brahman which is an object of knowledge by the salvation-seekers as understood from the śruti "brahmavid āpnoti paraṁ". The meaning of the word "infinite" which means the absence of any boundaries of Time, Space and qualities cannot be explained in the case of Hiraṇyagarbha. The śruti "na brahmā neśāna" negates the existence of Hiraṇyagarbha at the beginning of Creation. Therefore, he cannot be said to be without a boundary of time. In the anuvāka "yamantassamudre ..." there is a repetition by the statement "samudrentam viśvasambhuvam" of the characteristic of Nārāyaṇa as dwelling inside the ocean which is understood from the previous statement. That repetition cannot be explained. It is not appropriate to accept this Upaniṣad as being about Hiraṇyagarbha by accepting the rejection of many śrutis mentioning Nārāyaṇa and the discussion of His properties on the basis of accepting a few śrutis mentioning Prajāpati. Therefore,

here the words "prajāpati", etc., mention only Nārāyaṇa who is the Supreme Reality as the Supreme Cause. Moreover in "saptadaśa ... paśunā labhata", etc., Prajāpati is described as being dark of one form by the words "śyāma ... prajāpati samdhṛyā". Because of that, the word "prajāpati" is used in the sense of Viṣṇu. Therefore the first statement "saptadaśa" should be considered to be about Viṣṇu. The four-syllabled word "āśrāvaya", another four-syllabled "astusroṣa", the two-syllabled word "yaja", the five-syllabled word "ye yajāmahe" and the four-syllabled "vaṣaṭkāra" are understood as "prajāpati" by "dvayakṣaro vaṣaṭkāra ... prajāpati". The Mahābhārata statement "caturbhiśca caturbhuśca ... same viṣṇu prasīdatu" also suggests it to be about Viṣṇu. Therefore the word "prajāpati" is used as being about Viṣṇu. Also, this word "prajāpati" is mentioned to be about "Nārāyaṇa" in the Mahābharata. Elsewhere it is said "rājādhirāja ... sa pitā sa prajāpati". By this the words Īśa, Rudra, Īśāna that appear in the Mahopaniṣad are explained. Because if they are about the well-known Śiva, then the previously mentioned faults cannot be explained. And as will be explained later, they can be explained as being about Viṣṇu.

Now it is not appropriate to understand this Upaniṣad as being about Viṣṇu. If you accept that, then there is contradiction with the statement in the Śivasankalpopaniṣad which loudly proclaims "parātparo brahmā...tatparātparatohīśa" implying Śiva as higher than Nārāyaṇa. Therefore, it is not appropriate to understand the phrase "nārāyaṇam parambrahma" as a karmadhāraya compound in this Upaniṣad according to the said nyāya. But it is appropriate to explain it as an

ablative tatpuruṣa compound. If you say this thing, that is not so. Because, following the lead of the Mahopaniṣad and the Nārāyaṇopaniṣad, Nārāyaṇa is superior as the creator of Brahmā and Īśa at the beginning of Creation. Brahmā who was born earlier than Īśa is superior to the latter because of his seniority. And because the order of the meaning is stronger than the order of words, one should respect the order of the meaning in "tatparātparatohīśaḥ ... tatparātparatohariḥ". Therefore in the statement "nārāyaṇam param brahmā", there is no ablative tatpuruṣa compound according to this śruti but karmadhāraya compound only according to the said nyāya. Otherwise there will be incongruity with the statement "uttama puruṣa ... udāhṛta" which describes Nārāyaṇa only as the well-known Supreme Soul who is already introduced in "tasya śikhāyā madhye ... vyavasthitaḥ" which appears later. And in the Mahopaniṣad "nārāyaṇa parabrahma" which appears in the same chapter cannot be explained by breaking the stems of the compound. Moreover, because of the use of the emphatic particle "eva" in the śruti "yo devānām ... eka eva", one should accept only one primary meaning of the names of all the gods. And that main meaning should be accepted as Brahman according to the śruti "brahmaiva vācaḥ ... vyoma". The word "Brahma" should be accepted as referring to Nārāyaṇa according to the derivative meaning and convention. The derivative meaning comes from the śruti "atha kasmād ... asminguṇa".

In the prior statement "yamantasamudre...." the specific properties of Nārāyaṇa such as dwelling in the ocean are described. Now the śruti "tadeva ṛtam ... paramam kavīnām" mentions that according to the seers that is

Brahman because the meaning of the word "Brahmā" is not known to refer to Him who is so described as lying on the ocean, etc. The use of the emphatic particle "eva" indicates it to be the primary meaning. Therefore the word "Brahmā" should be accepted as referring to Nārāyaṇa according to the derivative meaning and according to convention.

Let us consider the statements in the Puruṣa Sūkta which is about Nārāyaṇa.

1. sarvāṇi rūpāṇi vicitya ... [Ṛgveda X:90:16]
2. dhātāpurastāt yamudājahāra ... [Ṛgveda X:90:17]
3. tameva vidvānamṛta ... [Ṛgveda X:90:20]

The word "pravidvān" in the second statement means "having prior knowledge", "śakra" means "endowed with the highest sovereignty" like him, "dhātā" means "having great intellect" which means "being without the modes of thinking" inspired by the laziness of the intellect such as "how can I alone create all kinds of things in the phenomenal world in the form of names and forms", "sarvāṇi rūpāṇi vicitya" that means "tathā nāmāni kṛtvā", i.e., having made the names first, then having made the four-directions and then having made the objects in the directions He described them with names. Later on he sat there speaking or mentioning all the forms because they were qualified by names. The word "yad" in "yadaste" means "tasmāt" [from him] equal to the primary meaning of all the words. A man who knows this Great Superior Man in the said manner such as "having a thousand heads", etc., becomes immortal. His knowledge is the only means of mokṣa. There's no other means. In that sense only Nārāyaṇa is understood as the primary meaning of

all words. Thus in the said manner, Nārāyaṇa is the one who should be accepted as the primary meaning of all words. According to these statements from śruti and smṛti also one should accept Nārāyaṇa only as expressed by all words.

1. nāmāni viśvāni ... sarvam
2. nāmāni sarvāni ... paramudāharanti
3. vācasām ... uttamam
4. vedākṣarāṇ ... na samśayaḥ

Nārāyaṇa is primarily known as the object and the essence of all Vedas according to śruti, smṛti and especially words of Vaiśampāyana by the statements:

1. aham vijānāmi ...
2. vedairaneka ...
3. sarve vedāḥ ...
4. sarve vedā yatpadamā ...
5. vedeśca sarvairahameva ...
6. nārāyaṇaparāvedāḥ ...
7. nātāsma sarva ...
8. vede rāmāyaṇe caiva purāṇe ...
9. vede rāmāyaṇe caiva bhārate ...
10. namo bhagavate tasmai ...

Therefore, one should accept that Nārāyaṇa is the primary subject of narration of all the names of the gods such as Prajāpati, etc., in Mahopaniṣad, Taittirīyopaniṣad as well as the names of the gods in other Upaniṣads. It is not appropriate to abandon the primary meaning in the absence of something that will refute it. Therefore, He is the one who should be accepted as subject and the essence

of the other Upaniṣads also. Then how can there be a contingency of Brahmā and Īśāna as being the primary object, and how can there be the contingency that they will be the subject as the great reality of those Upaniṣads? Therefore, this Upaniṣad is about Nārāyaṇa only. Now if you say that there is no proof that the word "nārāyaṇa" conventionally refers to Viṣṇu, and the derivation of the word does not determine that Nārāyaṇa is Viṣṇu. Therefore, even if this Upaniṣad is about Nārāyaṇa, it is not certain that it is about Viṣṇu. Such a view is unacceptable.

If the word "nārāyaṇa" is understood only in its derivative meaning, then the syllable "ṇa" in "nārāyaṇa" cannot be explained. But if it is understood in its conventional meaning, then the syllable "ṇa" is possible because it is caused by being in a proper name. According to the grammatical dictum "pūrvapadāt ..." enunciated in Pāṇini Sūtra VIII:4:3 one shouldn't say that. Even then there is no proof that the word "nārāyaṇa" is a proper name. The proof is in the usage of the noble people which has been sung since time immemorial. And because it is well-known from the kośa "viṣṇurnārāyaṇaḥ kṛṣṇaḥ". If you consider the word "nārāyaṇa" as being the name of another deity, that deity doesn't exist. One shouldn't say this "ṇa" in the word "nārāyaṇa" is possible as in the word "sarvanāma" even though the latter is a noun. The sound "na" in the word "sarvanāma" does not change to "ṇa" which shows that the change from "na" to "ṇa" is optional. There it is possible that "na" does not change to "ṇa" because Pāṇini has articulated in the word "sarvanāma" the lack of change from "na" to "ṇa" by the rule "sarvādhini...." [Aṣñādhyāyī I:1:27]. But there is no such articulation of

the word "nārāyaṇa" and therefore the change from "na" to "ṇa" is not possible without its being a noun. There is no absence of proof that there is no derivative meaning of the word "nārāyaṇa" like the word "ḍitthā", etc., if the word "Nārāyaṇa" is conventionally used as a proper name of Viṣṇu. The Manusmṛti statement "āpo nārā iti proktā ... nārāyaṇassmṛtaḥ" which will be quoted later on is the proof for the earlier argument.

In the Yādavagiri Māhātmya by Nārada, the celestial sage also mentions Viṣṇu as the meaning of the word "nārāyaṇa" as a derivative meaning also by the statements:

1. āpo hi nāraśabdārthāḥ ...
2. naro hi bhagavān viṣṇuḥ ...
3. athavā netṛbhūtoyam ...
4. jñānaśaktyādo ...
5. ṣaḍguṇyaparipūrṇoyam ...

Therefore the word "Nārāyaṇa" as referring to Viṣṇu is certainly established by etymology also. Thus the said Upaniṣad also is about Him, and not about any other subject.

With this, in this Upaniṣad beginning with the statement "nidhana pataye" and with statements "sadyojātam prapadyāmi", etc., many forms of Sadāśiva expressed by the word "Rudra" are mentioned by the terms Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna. The statement "Īśānassarvavidyānām" describes Him as the Lord of All Learning, as the Lord of All Beings, as the Lord of All Living Creatures, as the Lord of the four-faced Brahmā who is the best among the individual souls and as having

an auspicious form. In the middle the statement "namo hiraṇya bāhave" which is sung by Rudra and is about Rudra describes Him only as the object of description. In the statements "ambikāpataye umāpataye ... namaḥ" and "ṛtangasatyam param ... Rudrāya namo astu" the characteristic specific to Śiva such as the Lord of Ambikā are mentioned. They are applicable only to Rudra. He himself, i.e. Rudra, is arrived at from the śruti "ṛtam satyam param brahma" which mentions the cosmic form specific to Rudra; therefore He himself is mentioned as the Supreme Reality. The statements "viśvarūpāya vai namaḥ", etc., describe Rudra as the Soul of the phenomenal world and of puruṣas. And according to the conclusion drawn with this elaboration, it is appropriate to say that this upaniṣad is about Sadāśiva only and whose other name is Rudra. Thus the argument that it is not about anyone else, is refuted.

Thus, as has already been mentioned according to the words, Prajāpati, etc., which refer to Nārāyaṇa Who is understood from the many important statements at the beginning which do not face any conflict and Who is described in the middle in the repetitive form of the word "nārāyaṇa" by following the characteristics of dwelling in the ocean etc. Therefore, it is justifiable that the conclusion is also about Him. The meanings of the words "nidhana", etc., are included in the universe. His qualities of lordship, etc., which are previously understood as the properties of Nārāyaṇa by the statement "patim viśvasyātmeśvara" cannot be the properties directly of Rudra. Those properties, like the properties found in the Atharvaśiras, are possible in Nārāyaṇa only who is Rudra's inner soul. And therefore,

they should be accepted there. As in the statement "namassahasamānāya ... namo namaḥ", the reference to the characteristic of lordship in "ambikā pataye" also can be construed with Nārāyaṇa. Because the word "pati" means a protector according to the Vyākaraṇa Smṛti "pāterḍhatiḥ". By this, the argument that this Upaniṣad is about the three deities expressed by the three images which are the three guṇas described separately by the words specific to those deities is refuted.

The existence of Brahmadeva and Rudra at the beginning of Creation is negated, and they are mentioned as being born from Nārāyaṇa by Mahopaniṣad and Nārāyaṇopaniṣad. Nārāyaṇa is never known to be like that. Therefore, He cannot be considered subordinate like them. Therefore, His primacy is established.

But if you say that the Maitryānyopaniṣad statement "atha yoha khalu ... yo'yam rudraḥ", the term "asya" suggests consideration of what's going on, i.e. the subject under discussion. When we examine the statement that the Supreme Soul Śiva is the whole [amśin], and Brahmā, Viṣṇu and Rudra are understood as parts, it is not appropriate to consider the whole as the primary entity. In the act of creating the world, Viṣṇu is not unlike Brahmā and Rudra in the fact that He is the part. Therefore, He is not the primary deity. This is not so.

As will be said later, the words "Śivaparamātmā", etc., primarily refer to Nārāyaṇa only. And even though Viṣṇu is understood as his part according to the Maitrāyanīya śruti, He is not understood as a separate part like Brahmadeva and Rudra. Therefore its validity does not go away. It is not appropriate to consider Brahmā and Rudra also like Viṣṇu,

as not being separate parts of Him. According to the śrutis "eko ha vai nārāyaṇa ... neśānaḥ" and "nārāyaṇād brahma ... rudro jāyate". Both Brahmā and Rudra are not known existing at the time of Creation, and as born from Nārāyaṇa. It is not appropriate to explain to them not separate like Nārāyaṇa when they did not exist at the time of Creation, and Nārāyaṇa did. With this the purāṇa "brahma viṣṇu ... brahmaśaktayaḥ" is explained. Moreover, if you accept Viṣṇu as subordinate like Brahmā and Rudra, then how can there be a conflict with śrutis and smṛtis such as:

1. agnir vai devāvāmo ...
2. tadantareṇa sarvā ... viṣṇuḥ paramaḥ
3. maha iti brahma ... devatāḥ
4. nārāyaṇastu ... mahadyutiḥ

Being the highest is not something other than being the primary. Therefore, Nārāyaṇa is not subordinate like Brahmā and Rudra. But he is primary only. Therefore, the Śvetāśvataropaniṣad also should be considered as being about Nārāyaṇa by following the lead of the Taittirīyopaniṣad and Mahopaniṣad which are about Nārāyaṇa. Thus, when the Atharvaśiras, Taittirīyopaniṣad and Śvetāśvataropaniṣad are established as being about Nārāyaṇa, then the description understood from the statement "viśvataścakṣur ... janayandeva ekaḥ" which describes one God as having eyes on all sides being the cause of the whole world as indicated by reference to earth, which cannot be applied to another deity other than Nārāyaṇa, and by process of elimination refers only to Nārāyaṇa to whom these qualities belong. Thus these statements can be reconciled.

Thus the great statements in the Śvetāśvataropaniṣad, etc., which are about Nārāyaṇa are:

1. na tasyeśe kasṛana ...
2. na samdṛśe ... [IV:20]
3. aṇoraṇīyān ... [III:20]
4. Hiraṇyagarbham paśyata ... [III:4]
5. Sahasraśīrṣam devam ...
6. antarbahiśca tatsarvam ...

And the Śvetāśvataropaniṣad, etc., statements are:

1. na tasya kaścitpatir ... lingam [VI:9]
2. sakāraṇam ... [VI:9]
3. aṇoraṇīyān ... [III:20]
4. hiraṇyagarbham ... [III:4]
5. yo brahmāṇam ... [VI:18]
6. yo vedāmśca prahiṇoti ... [VI:18]
7. sahasraśīrṣapuruṣaḥ ... [III:14]
8. na tasya pratimāsti ...
9. tasya nāma mahadyaśaḥ ...
10. na sandṛśo ...
11. eko devassarvabhūteṣu ... [VI:11]

All these become reconciled by accepting that only Nārāyaṇa is the subject, although these statements seem to indicate many subjects. Accepting them as referring to the well-known Śiva does not explain them as referring to one subject. There's no incongruity in the argument of Nārāyaṇa being the Supreme Reality as in the argument of Śiva being the Supreme Reality. Therefore our side is right.

Also, following the lead of the Mahopaniṣad which contains the Puruṣa Sūkta about Nārāyaṇa, it is necessary that Śvetāśvataropaniṣad is also about Nārāyaṇa. Both the Śvetāśvataropaniṣad and Mahopaniṣad make the statements "tamevam ... iha bhavati" and "tamevam ... atimṛtyumeti" which state that the knowledge emanating out of Him is understood as the object of the description of the soul. And knowledge other than that knowledge is not the means of deliverance according to the statement "nānyaḥ panthāḥ". There will be no justification for such a negation if Śvetāśvataropaniṣad is not considered as being about Nārāyaṇa. And there will be a problem of conflict between the meanings of the words "maha" and "puruṣaḥ" which are seen in the Śvetāśvataropaniṣad statement and the Puruṣa Sūkta statement "vedāhametam puruṣam mahantam". There shouldn't be an option by accepting two statements as proof because it is flawed with eight defects[3] and should be used only as a last resort. And there will be a predicament of conflict with these two nyāyas, i.e., sarvavedāntapratyayanyāya and gatisāmānyanyāya. So, let the śrutis be about the same subject. With that the Śvetāśvataropaniṣad is not about Rudra, but only about Nārāyaṇa.

So what comes out of it? It is possible to explain that there is no conflict even if they are only about Rudra. We don't see any other proof that the Puruṣa Sūkta is about Nārāyaṇa. On the contrary, we see only the śruti that mentions it to be about Śiva by "utāmṛtasya seśānaḥ". One shouldn't say that the word Īśāna is common with the derivative meaning of lordship. Even though it is a general term with a derivative meaning and convention, it is specific to Maheśvara. The

smṛti statement from Abhidhānakośa "īśvarassarva īśāna ... śūlī śivaśankara", generally employs it according to the derivative and conventional meaning. Otherwise, there will be a predicament of non-acceptance of the specific and conventional derivative meaning of the word "nārāyaṇa" which refers to Nārāyaṇa in the smṛti statement of Abhidhānakośa "viṣṇurnārāyaṇaḥ ... tena nārāyaṇaḥ smṛtaḥ". The conventional and derivative meanings are together because they're endowed with two powers. The two together are superior than the derivative meaning only. Therefore in Brahmasūtra 1:3:24 in the adhikaraṇa "om śabdādeva pramitaḥ om", the Kaṭhopaniṣad section "anguṣṭhamātra puruṣaḥ" is cited. And while discussing the term "anguṣṭhamātra", the argument arises that the "anguṣṭhamātra puruṣaḥ" is the individual soul because of its characteristic of limited measurement. On that, decision is made that the anguṣṭhamātra puruṣa is God because of the śruti words "īśānobhūtabhavyasya" [Kaṭhopaniṣad 2:4:12]. Otherwise if it is understood only in its derivative meaning because there is no general word referring to the Supreme Soul. The phrase "īśānobhūtabhavyasya" becomes a reminder of the characteristics of the past and future forms of Īśvara. If you say that it is determined to be God because of the reference to the characteristics, then the sūtra "śabdādeva" [Brahmasūtra 1:3:24] will become incongruous. Now one shouldn't say that the word "Īśa" is counted in the Viṣṇusahasranāma as "īśānaprāṇadaprāṇaḥ", and therefore it is equally applied to both Śiva and Viṣṇu, and therefore how can it be considered specific to Śiva only? Also, the statement "īśānaprāṇaḥ" is recited in the Mahābhārata for the elaboration of the Vedas.

It is related to the essential part in the determination of the meaning of the Vedas according to the Abhidhānakośa. Therefore it is appropriate to consider the word "īśāna" as referring to Viṣṇu. Thus it should be said that the statement anguṣṭhamātra puruṣaḥ refers to Paramātmā [God] which is what we want by the naming śruti that names Īśāna.

According to the beginning "sthuvannāmasahasreṇa" [Viṣṇusahasranāma 4] begins to praise Viṣṇu as the Soul of All. In "viśvam viṣṇuḥ", etc., many names of other deities are counted with the intention of referring to all. Therefore, those separate deities are not connected with those powers. But the name of Viṣṇu is absent within the thousand names of Śiva cited in the Linga and the Āditya Purāṇas and the Mahābhārata. In the Kāilāsayātra segment of the Harivamśa, the words of Śiva addressed to Kṛṣṇa are "nāmāni tava govinda ... nātra kārya vicāraṇaḥ". The names of Viṣṇu and all other meaningful names are proved to be names of Śiva. Therefore, according to the Abhidhānakośa, you'll not be able to determine it to be about Viṣṇu. Thus one should accept the Abhidhānakośa, smṛtis, etc., which are followed by noble people as authorities when those words are used to denote their own respective meanings. And it is possible in the case of the word "Īśāna". In that case, it can be used to be specifically referred to Śiva and the Linga Purāṇa statements "yo mūrdhā ... pādāt pināķiṇaḥ" would become favourable.

If you say that, that is not so. Mahopaniṣad denies that any other knowledge is a means of mokṣa by the statements beginning with "viśvasyāyatanam hariḥ" and "yannābhi ... nānyaḥ panthāḥ vidyate" and states that the knowledge of Nārāyaṇa is the only means of mokṣa. It is

understood to be about Nārāyaṇa from the context "eko ha vai ... āsīt" and that understanding is not refuted. Therefore following its lead, one should accept Śvetāśvataropaniṣad to be about Nārāyaṇa even though one doesn't wish to. If there's a difference in the subject of discussion of both Śvetāśvataropaniṣad and Mahopaniṣad when both say "nānyaḥ panthāḥ", then they become mutually exclusive and cannot be understood as explaining the means to mokṣa. It is also necessary to consider Śvetāśvataropaniṣad as also being about Nārāyaṇa because of the mantra "mahān prabhurvai ... pravartaka" which describes specific characteristic of sattva which belongs to Viṣṇu. By the process of elimination, there is no problem in accepting Puruṣa Sūkta as being about Nārāyaṇa. Thus, it does not become about Śiva because of a śruti naming Īśa. One sees the mention of the puruṣa that has come down without any conflict in "sahasraśīrṣa puruṣaḥ". One sees the mention of having one thousand eyes which is specific to Indra "akhaṇḍalasahasrākṣa". And one sees the mention of Sūrya in "sahasrapāt". Because of these things, it is appropriate to see those terms as referring to Puruṣa, Indra, etc. When there is a conflict between the prolog and epilog, the prolog is more powerful because there is no previous conflict. And it is said in the Pūrva Mīmāmsa Sūtra "vedo vā prāyadarśanāt" which suggests that the latter part should be laid by following the understood meaning of the previous part. Moreover, the statement "amṛtatvasya Īśānaḥ" accepts the word "Īśāna" as a dependent of the word "aiśvarya". There is no connection with the conventional understanding. Therefore the word "Īśāna" is not reasonably understood as a naming śruti. The

understanding is that the word that is dependent upon the derivative meaning can express cumulative meaning only if it is not referred to by another term. Otherwise, there is a predicament of conflict with the derivation. Moreover, if a word connected with the derivative meaning expresses the cumulative meaning even when expressed by another term then in the statements "tamīśvarāṇam ... Maheśvaram", etc., there will be a problem of non-conformity because of the cumulative meaning of the word "Īśvara" as in the phrase "grāmasya īśvaraḥ", etc. One should not say that.

Thus one shouldn't say that the sūtra "śabdādeva" becomes incongruous because in the adhikaraṇa "śabdādeva pramitaḥ", in the topical sentence "Īśāno bhūtabhavyasya" by accepting the term "bhūtabhavyasya" as a correlate of "aiśvarya", since there's no possibility of explaining in the light of convention, it does not become a naming śruti. And it becomes determinative as an evocative of the characteristic in the form of being the ruler of the past and the future [bhūtabhavyeśānatva] as is the case with the statement "utāmṛtasyeśānaḥ". As is elsewhere explained that the sūtra "śabdādeva" becomes congruous because the śruti that names Vāmana in the statement "madhye vāmanam āsīnam" is intended by the word in the sūtra. Moreover, since you maintain that the strength lies in the following what has already been introduced, even if you accept Īśāna, etc., as a naming śruti, it is heard later in comparison to the śruti which specifically names Indra who is understood from the earlier context "sahasraśīrṣa puruṣaḥ". Then how can you determine Puruṣa Sūkta to be about Śiva. Otherwise, there will be a problem that Puruṣa Sūkta will have to be understood as being about

Dhātṛ because of the śruti that names Dhātṛ and Indra in "dhātāpurastāt ... śakraḥ pravidvān" which is heard later in comparison to the śruti which names Īśāna and also with the śruti which names Lakṣmī and Hrī in the statement "hrīścate lakṣmīśca patynau". Thus the beginning with the term "sahasrākṣa" becomes favourably reconciled with the end by the term "śakra". Then somehow the name "Īśāna" can be explained as referring to Śiva.

So let the word "puruṣa" in the sūkta not be about Śiva. But even then the meaning that you desire which is about Nārāyaṇa is also not proved. One cannot establish one's own goal by merely refuting the other side. If you say that, that is not so. Even though the word "puruṣa" is common as expressing Nārāyaṇa, and Puruṣa other than Nārāyaṇa in the context, it is tied with the characteristics of having a thousand heads which is accepted as the characteristic of Nārāyaṇa. Therefore, it is necessary to accept it as referring only to Nārāyaṇa. It is appropriate to consider the words "sahasrākṣa", "Īśāna", etc., which are heard later as not having opposite meaning so that there is no conflict with the word "puruṣa" which is arrived at from the beginning, and has a conflicting meaning from the beginning. When one describes a substance as having the shape of a large and deep belly, then although the word "substance" is common to jar and non-jar substances, there the word "substance" is not meant to describe any substance other than a jar. One shouldn't say that why would the word "puruṣa" which is expressed by the word "Indra" because there is a usage of the word "sahasrākṣa" also just like the usage of the word "sahasraśīrṣa." There is no specific difference in the usages. Because of the description of having a thousand

heads appears before the word "sahasrākṣa" and thus the Puruṣa is understood specifically before Indra. And that understanding is strong because there is no conflict so far. The usage of the latter words should be explained in agreement with the previous statement.

One should not say that the qualities of having one thousand heads, etc., are only of Nārāyaṇa according to the statement "sahasraśīrṣā" in Śvetāśvataropaniṣad which is clearly about Śiva. Also, how can Śvetāśvataropaniṣad be determined to be about Nārāyaṇa according to Puruṣa Sūkta when such meanings are determined. On the contrary, it should be determined to be about Śiva. In the Mahopaniṣad and the Taittirīyopaniṣad which are about Nārāyaṇa, the thousand headedness is determined to be the characteristic of Nārāyaṇa by the statement "sahasraśīrṣam devam ... viśvasambhuvam". Still as per the Śvetāśvataropaniṣad, it can be explained or understood as the characteristic of Rudra. Because the word "puruṣa" which is general in nature, there can be a doubt that the Puruṣa sung in the Puruṣa Sūkta may be either Rudra or Nārāyaṇa. There is no determination about its being about any specific deity.

If you say so, then it is not so. Rudra is described as having five heads, i.e. Tatpuruṣa, Vāmadeva, Aghora, Sadyojāta and Īśāna in the śruti "tatpuruṣāya vidmahe ... īśānassarvavidyānām". Therefore, it is not established that He has a thousand heads. It is appropriate to determine the meaning of Śvetāśvataropaniṣad which is ambiguous in meaning according to the derivative meanings of the two upaniṣads. And it has already been said that the whole of the Śvetāśvataropaniṣad should be understood as depending upon another because of the subordination of

the epilog to the prolog although it contains many words denoting the well-known Śiva. One shouldn't say that even then that the Śvetāśvataropaniṣad is determined to be about Nārāyaṇa only by following the lead of the two Upaniṣads, but not according to the Puruṣa Sūkta. Even then, there's no problem in reaching the desired goal.

One shouldn't say let the two said Upaniṣads be about Rudra by following the Śvetāśvataropaniṣad, because such a position has already been refuted. According to the Nyāyamīmāmsa Sūtra 12:2:7:25 "vipratiṣiddhadharmāṇam ... syātsadharmatvam", Śvetāśvataropaniṣad being only one, it should be understood as being about Nārāyaṇa with thousand heads as understood from many upaniṣads. One shouldn't say that there is no conflict in Rudra having five faces and a thousand heads because the meanings of the words "mukha" and "śiras" are different. Because it is appropriate to consider that Rudra who has five faces also has only five heads because those two cannot be without each other. It is also appropriate according to the many said upaniṣads that the Puruṣa Sūkta is also about Nārāyaṇa who has one thousand heads. One shouldn't say why the Puruṣa Sūkta cannot be about the King of Snakes because He is well-known for having a thousand heads. It is the general characteristic of snakes that they have no feet. Therefore Adiśeṣa who is a special type of snake must certainly be without feet. Therefore, he cannot be understood from Puruṣa Sūkta which describes thousand heads and thousand feet. Although the King of Snakes is known as being endowed with thousand hoods, he is not known to have a thousand heads. One shouldn't say that his thousand headedness necessarily follows

because he has a thousand mouths. Because in the sūtra "camasavadaviśeṣāt" having described as the characteristic of "camasa" by the statement "ūrdhva budna ... camasa" meaning "deep on top and with an opening below", a limb which is similar to the camasa is called śiras. Such a mouth or head without it is not possible in the case of the King of Snakes because his mouth is of a different kind than our mouths. Therefore, that is why their fame in the world as "gūḍhapādurago bhujagaḥ" is justifiable. Therefore the view that the Puruṣa Sūkta is about the four-faced Brahmā is refuted because of the existence of śruti "dhātāpurastāt ... udājahāra" which refers to Dhātṛ. It is reasonable to understand the word "dhātṛ" which appears in the latter part of the hymn as being about Puruṣa which refers to the thousand-headed form of Nārāyaṇa and therefore there will be a predicament of a conflict if it is understood as referring to the four-faced Brahmā. Moreover, if this Puruṣa is other than Nārāyaṇa, then the statement from the Puruṣa Sūkta "puruṣo ha vai ... akāmayata" which first mentions Puruṣa, the object of knowledge of the salvation-seekers and then refers to him as Nārāyaṇa, cannot be justified. And Caturmukhabrahmā and Ādiśeṣa will have to be described as endowed with the qualities of immortality and lordship which are mentioned in the same sūkta by "utāmṛtasya seśānaḥ". Also, the Puruṣa which is the object of discussion in the Puruṣa Sūkta should be considered only as Nārāyaṇa. The Aruṇaketuka śruti statement "netaraḥ ... bhūtvodatiṣṭhat" mentions that the word "puruṣa" which appears in its statement which is similar to the statement in the Puruṣa Sūkta that Nārāyaṇa who assumed the form of a tortoise was the original cause, earlier than Prajāpati,

and later on He himself appears as having a thousand heads, etc. Nārāyaṇa is known in the form of the Primal Tortoise in the epics and the purāṇas also. Thus in the statement "pañcadaśānyājyām bhavanti", the question arises as to whether the word "ājya" refers to the well-known object ghī [melted butter]? There, according to the explanation of the śruti "yādājīn ... tadājyānāmājyatvam", it is understood the object is the stotra. Similarly, here also when the question arises as to whether the word "puruṣa" refers to any person. Then, following the said śruti statement, it is appropriate to understand it as referring to Nārāyaṇa only who is different from the ordinary puruṣa. When there is a doubt about the meaning of a Vedic word, one should expect another Vedic word itself as being the deciding factor because of being the closest. When there is the possibility of finding the closest meaning, it shouldn't be abandoned. Therefore, the Puruṣa Sūkta is wholly about Nārāyaṇa. This is established.

Thus following this lead also, it is clear that the Śvetāśvataropaniṣad is about Nārāyaṇa. When the Śvetāśvataropaniṣad is understood in this fashion, and when the Puruṣa Sūkta mantra is recognized in it, then it becomes established that the word "puruṣa" does not have multiple meanings. One shouldn't say that there will be a problem of identifying the Puruṣa with Rudra because one can recognize many mantras of the Śrīrudram in the Śvetāśvataropaniṣad III:5 such as "yāte rudraśiva ... manogoṣu." Also, by understanding Śvetāśvataropaniṣad as being about Nārāyaṇa by understanding Puruṣa Sūkta in the said manner, there will be a conflict in identifying Puruṣa with Nārāyaṇa because the Puruṣa described in the

Puruṣa Sūkta is described a thousand eyes and having a thousand feet, whereas in the Śvetāśvataropaniṣad, Puruṣa is described as having as without any hands and feet by the statement "apāṇipādoja ... śṛṇotyakarṇa" [Śvetāśvatara Upaniṣad III:19]. One should not say this. But you will have also to solve the problem of conflict that has arisen, and also not let a conflict arise because of the existence of the statement "apāṇipādaḥ", etc., in the Śvetāśvataropaniṣad III:16 with the existence of the statement "sahasraśīrṣa ...", etc., which is similar to the statement in the Puruṣa Sūkta. Otherwise the Śvetāśvataropaniṣad description "sarvataḥ pāṇipādam tat ... sarvataśrutimat" which describes the subject as having hands and feet on all sides cannot be reconciled with the description of not having hands and feet. Now if you say that the Śvetāśvataropaniṣad is about Nārāyaṇa because of the recognition of the mantra chanted in the Puruṣa Sūkta, then why is it not about Śiva on the basis of recognition of many mantras about Śrīrudram.

If you say that, it is not so. It is not appropriate to abandon that all Vedas are mainly about Viṣṇu as understood by śrutis and smṛtis such as "sarvavedayat ... ahameva vedyaḥ". [cf. Bhagavadgītā XV:15]. Later on it will be said that the word "Rudra" in all the Vedas also refers to Viṣṇu. Thus the following statements from the Mahābhārata which are compatible with Puruṣa Sūkta become reconciled. The statement is "vyaktāvyaktalingastho ya eṣa ... nārāyaṇodevaḥ sarvasya prapitāmaḥ".

Also, if it is understood that the object of knowledge by the salvation-seekers described in the Puruṣa Sūkta is about some undetermined Puruṣa, then the question arises as to whether the Puruṣa is Viṣṇu or someone else. In order

to clarify this matter, it is determined that the object of description in the Puruṣa Sūkta is recognized as the same Puruṣa that is described as Viṣṇu, the object of knowledge of the salvation-seekers, in the Kaṭhopaniṣad, and the reason being when there's a possibility without abandoning the meaning, one should grasp the Vedic meaning of the word in the Veda. There they begin with the statement "sarve vedā ... sangraheṇa bravīmi" [Kaṭhopaniṣad I:2:15] and describe the nature of the goal that needs to be attained in general terms by the statement "yastu vijñānavān ... yasmād bhūyo na jāyate" [Kaṭhopaniṣad I:3:8]. Then having specifically described the goal to be attained is of the nature of Viṣṇu by the statement "vijñānasārathir yastu ... tad viṣṇoḥ paramam padam" [Kaṭhopaniṣad I:3:9], and mentioning the form of Viṣṇu which is understood from the previous description as being unmanifest beyond the sense-organs and describing Him as the highest refuge of the salvation-seekers, and by saying that there is no entity that is further attainable by the emancipated souls, there Viṣṇu himself should be determined as the meaning of the word Puruṣa. One should not suspect that the form "viṣṇoḥ" is ending in the ablative case in the statement "tad viṣṇoḥ paramam padam". Because if it is so, then there is a predicament of not satisfying the curiosity about the goal that needs to be attained. If you accept the form "viṣṇoḥ" as being in the genetive case, then the curiosity is satisfied. And the śruti statements "tad viṣṇoḥ ... paśyanti surayaḥ" [Subālopaniṣad VI:1] and "urugāyasya viṣṇoḥ ... avabhāti bhūre" establish it as having corresponding meaning. Thus the purāṇic statement "puru samjñe ... vāsudeve sanātane" also becomes compatible. Also, if you consider the Puruṣa

Sūkta as being about someone else other than Nārāyaṇa, then there's no explanation of the word "yajña" ending in the accusative case which appears in the mantra "yajñena yajñamayajanta devā" [Ṛgveda X:90:16] and which refers to Nārāyaṇa which is an alternative for the word "Viṣṇu" that is understood in the śruti "yajñoḥ vai viṣṇuḥ" [Yajurveda Taittirīya Samhitā I:7:4:4]. Also, there will be no explanation of the statement in the Skanda Purāṇa beginning with "tasmin kāle mahārājā ... viṣṇurevābhidhiyate". With that argument, the word "puruṣa" does not express Nārāyaṇa like the words Viṣṇu, etc., do. The word "puruṣa" is not seen in that manner in the Abhidhānakośa and smṛtis. Also, it is not seen very much as referring to Nārāyaṇa in the Vedas as well as in the world. But although the word "puruṣa" generally expresses only the term "person", sometimes it is appropriate to understand that it refers to Nārāyaṇa according to the context. It is not appropriate to determine its power of signification as the deciding power from the statements in the purāṇas like the many usages found in the Abhidhānakośa, smṛti, Avigītā, etc., which are rich in the eulogisms, because they are appropriate as praises, and they do not use words only with a single signification of words. The power of signification of the word "puruṣa" as referring to Nārāyaṇa cannot be grasped if you remove the element of praise from the statements in the Narasimha Purāṇa, etc., "sa eva vāsudevo'yam ... jagatbrahmapurassaram". Therefore, how can one decide that the word "puruṣa" heard and understood in the śruti that has come down from Puruṣa Sūkta is about Nārāyaṇa. This view is refuted. The usages based on the references to the statements in the purāṇa with reference to the meaning

cited in the Halāyudhakośa, etc., and the vyākaraṇa smṛtis such as "bhūsattāyam ... viprayujyante" and "lakṣmīḥ śrīkāntiḥ ... nigadyate" should be accepted as the proof that grasps its signification when there is no other specific reason to reject them. We do not see any difference in grasping the signification of words between the statements of the kośa such as "śobhārthe ... nigadyate" and the statements from the purāṇas such as "sa eva vāsudevo'yam ... svātantryātvaibhavātapi" by which the power of the word would not be limited with the statements in the purāṇas. Otherwise it will not be possible to grasp the signification of the word "svarga", etc., as referring to special pleasures directly or as eulogistic meanings of the statement such as "yanna duḥkhena ... sukham svargaspadam". There is no source other than the usage of the elders, the purāṇas, the vyākaraṇa texts, the kośas, etc. One shouldn't say that there is a predicament of the absence of any determining factor because there is a problem that the names of both Śiva and Viṣṇu signify each other; because Śiva's names are used in the thousand names of Viṣṇu, and Viṣṇu's names are used in the thousand names of Śiva; and the statement in the Harivamśa in which Śiva says to Kṛṣṇa during the pilgrimage to Kailāsa "nāmāni tava govinda ... nātra kārya vicāraṇā". Although the names included in the thousand names of both Viṣṇu and Śiva would signify both Viṣṇu and Śiva, and therefore cannot be the determining factors, the names that are not included in those thousand names will be specific names, and therefore can be the determining factor. The statement "nāmāni tava govinda ..." in which Śiva addresses Kṛṣṇa can be understood as referring to Nārāyaṇa who is the immanent entity referred to in the

words of Śiva in the Atharvaśiras passage "ahameva ekaḥ prathamam āsam". And those particular names cannot be determined as signifying Śiva. Besides, some names included in the lists of thousand names are considered as subordinate names by the statement "yāni nāmāni gauṇāni ... tāni vakṣāmi bhūpate". And the distinction between the subordinate and primary names can be understood from the usage in the world only. Therefore, although the subordinate or secondary names which appear in the two lists of the thousand names cannot be the determining factor of the specific because they somehow apply to both of them. But the primary names which are specific to them can be understood as the determining factors of the specificity. Not all names that appear in the list of thousand names are secondary. There are many names based on derivation and convention also. Thus the power of signification of the word "puruṣa" by itself can be proved as referring specifically to Nārāyaṇa according to the said statement of the purāṇas also. Thus the view that the description of the thousand names is for the sake of praising God as the soul of everyone according to the statement "stuvannāma sahasreṇa" is refuted. If that view had been correct, the śruti which describes "sarvaḥ śarvaḥ śivassthānuḥ" as its alternative would be futile, because even one word would prove him to be the soul of all. Thus, according to the Brahma Purāṇa statement "śṛjam drāvayate ... gīyate puruṣottama", various names of the gods refer to Nārāyaṇa. But the names of Nārāyaṇa do not refer to anyone else. The Mahābhārata statement "yāni mama nāmāni ... tavaiva nāmāni" should be explained according to the Vāmana Purāṇa statement "anyanāmnām

gatirviṣṇuḥ ... prakīrtitaḥ" and according to the Skanda Purāṇa statement "śte nārāyaṇādīni ... svakam pura", and according to the thousand names listed in the Brahma Purāṇa statement "caturmukhaḥ śatānando ... keśavaḥ". By this the word "Rudra" which appears in the statement "puruṣo vai rudraḥ ... tasmai rudrāya namo'stu" is also explained. And this statement "puruṣo vai rudraḥ ..." states that the Puruṣa who is the object of knowledge of the salvation-seekers is Rudra. Therefore, the Puruṣa in the Puruṣa Sūkta should not be Nārāyaṇa, but should be Rudra. This view is also refuted.

There is no conflict in understanding the words "Rudra" and "Nārāyaṇa" as referring to the same subject in the same manner. Thus, the properties of being a thousand headed person is the property of Nārāyaṇa. Therefore, it is easier to construe the meaning of the word "puruṣa" understood from the cited śrutis as referring to Nārāyaṇa. According to the beginning of the statement "sahasraśīrṣā puruṣannārāyaṇa eva", it is clear that the Puruṣa Sūkta is about Nārāyaṇa. Similarly, following the lead of the Puruṣa Sūkta, the Śvetāśvataropaniṣad is also about Nārāyaṇa.

Moreover if we accept that the Puruṣa Sūkta is about someone other than Nārāyaṇa, then there is no justification of the description there of Puruṣa being the Lord of Lakṣmī in "hrīścate lakṣmīśca patnyau". With this, the following view that the Puruṣa Sūkta should be considered as about Śiva only because of this statement "hrīścate lakṣmīśca patnyau" is secondary to the statement "utāmṛtasyeśānaḥ" which is a naming śruti and the word "Īśānaḥ" in it which is expressed in the nominative case refers to Īśa who is the Lord of Gaurī. The word "Lakṣmī" is secondary to

His property as being the "Lord of Gaurī". Therefore the word "Lakṣmī" also refers to her only. Thus the use of the mantra "hrīścate...." is explained in the Smṛtyārṇava, etc., as dedicated in the worship of Gaurī who is the presiding deity of Soma in the gṛhayajña. Therefore, the later description of Śiva as the well-known Ardhanārīśvara by the statement "ahorātre pārśve..." becomes reconciled.

This whole argument on your part is refuted because in the statement "utāmṛtasyeśāḥ" the term "Īśāna" refers to its own meaning as a correlate by another term "amṛtatvasyeti" and therefore one cannot explain it as having a cumulative meaning, and therefore it cannot be explained as a naming śruti. Also, the reading in the Vājasaneyaka śruti is "Śrīścate Lakṣmīśca patynau". It is appropriate to understand the word "hrī" also as referring to "śrī". Otherwise, in explaining the words "śrī" and "Lakṣmī" in the Vājasaneyaka śruti and the word "Lakṣmī" in this particular quotation in deciding Puruṣa Sūkta as being about one entity only one word "hrī" creates a problem. It is not appropriate to annul many terms by following just one term. Also, there's no reference in the Abhidhānakośa and other smṛtis in understanding the word "hrī" as referring to Gaurī. The word "hrī" expresses modesty or bashfulness and it is about Gaurī whose meaning in the world of heart is expressed by the word "hrī". And therefore, it is ambiguous.

It is possible that it is specific like the word "lakṣmī" because of the usage of the word "patnī". Śiva is also known to have many wives just like Nārāyaṇa. It has been explained in the beginning itself that His having two wives refers to Nārāyaṇa. Otherwise the usage of the dual number which mentions two wives cannot be explained.

Therefore the argument that in the words "ahorātre pārśve" it is Śiva alone who is described in his well-known form of Ardhanārīśvara, stands refuted. If it is accepted, then the subjects of the words "hrī" and "laksmī" will have to be described as being on His either sides and as a result he will have to be described as being the woman on all sides. And therefore his description as Ardhanārīśvara cannot be explained.

Now the argument that the mantra "hrīṣcate lakṣmīśca patnyau" which is dedicated in the worship of Gaurī, is about Gaurī, is not valid. Mere dedication cannot be used as nullifying the Puruṣa Sūkta position of being about Nārāyaṇa as understood from the śruti naming Nārāyaṇa in the form of the word "Puruṣa" which is compatible to the properties of Nārāyaṇa such as having a thousand heads, etc. The mantras "agnirmūrdha divaḥkakud", etc., are about Agni on the basis of the naming śruti. Yet, they are correctly understood as being dedicated in the worship of planets like Mars, etc., and are dedicated during the appeasement and chanting for planets during the dedication of the mantra with the respective presiding deities during the worship of the planets in a gṛhyayajña. Otherwise, there will be a predicament of considering those mantras as being about the planets like Mars, etc. Therefore, since the Puruṣa Sūkta cannot possibly be about another deity, consequently it is appropriate to consider it as being about Nārāyaṇa only. Thus in Chāndogya Brāhmaṇa the last Vāraha Sāman "idam viṣṇuḥ plakṣasya viṣṇuḥ ... bruvāṇa" and in the Puruṣavrata Sāman "caiṣa vaiṣṇavīnām samhita ... prīṇātīti", the Puruṣa Sūkta is included in the Vaiṣṇavī Samhitā by saying that this samhitā is of Viṣṇu. He who practises it, pleases Viṣṇu.

In Atharvaṇa, in the chapter on the 18 types of appeasements, Puruṣa Sūkta is dedicated in the Vaiṣṇavī śāntī by the words "vaiṣṇavyam puruṣasūktam". It is mostly dedicated to the worship of Nārāyaṇa in smṛtis such as Śaunaka, Bodhāyana, etc. In the Viṣṇu Purāṇa, etc., there is a praise of Nārāyaṇa by following the procedure of the meaning of the Puruṣa Sūkta. The Kalpasūtras use the name Nārāyaṇa such as "puruṣeṇa nārāyaṇena ... upasthānam" meaning "the puruṣa-nārāyaṇa is dwelling in the yajamāna and he is the dwelling place of Nārāyaṇa." Now these statements become incompatible. With this, the passages from the Linga Purāṇa, etc., which are cited by the view that the Puruṣa Sūkta is about Śiva are refuted. Therefore it is appropriate that by following the lead of the Puruṣa Sūkta which is about Nārāyaṇa, the Śvetāśvataropaniṣad is also about Nārāyaṇa. With this the view that the Śvetāśvataropaniṣad is about Śiva because one sees many mantras sung for Rudra and are about Rudra such as "yāte rudra Śiva tanuḥ ... tanayemāna āyuṣi", is refuted.

There we see and recognize also many hymns of Puruṣa which are about Nārāyaṇa such as "nānyaḥ panthāḥ", "sahasraśīrṣā puruṣaḥ." Therefore, there is no basis for especially considering it about Śiva. It is justifiable to consider it to be about Nārāyaṇa because of the explanation of the dedication as mentioned before. With this the following argument is refuted.

And the argument is that if you consider by following the lead of the Puruṣa Sūkta, the Śvetāśvataropaniṣad as being about Nārāyaṇa, then Śvetāśvataropaniṣad describes the objects of its narration as being without hands and feet

etc. by the words "apāṇipādojavano gṛhīta ... śṛṇotyakarṇa" [III:19] and the Puruṣa Sūkta describes the object by its own narration as having a thousand eyes, a thousand feet, etc. So, one statement is saying the Puruṣa has hands and feet and the other is saying He is without hands and feet. Thus there's a conflict. And therefore it is necessary to accept different objects of description for the two. This view is refuted.

Even if you consider the Puruṣa Sūkta as being about Śiva, this fault remains the same. The Śvetāśvataropaniṣad itself first mentions the object of narration as having a thousand eyes, thousand feet, etc., by the words "sahasraśīrṣā puruṣaḥ...." [III:14] and later on mentions the absence of hands and feet by "apāṇipāda..." [III:19]. Thus there's a predicament of talking about what is already discussed. In order to avoid that, the statement "nityonityānām cetanaścetānām...." [VI:13] in it is to be expected. While considering its meaning, one arrives at the meaning that the object of its description is endowed with the highest form of permanence of both the nature and body. And the Upaniṣad itself has accepted the statement which mentions the absence of the feet, etc., as being impermanent and the absence thereof. Therefore there is no conflict and both statements can be understood as being about one subject. As the Śvetāśvataropaniṣad, the Kaivalyopaniṣad also begins by praising Śiva with the words "umāsahāyam parameśvaram ... praśāntam". And then continues to describe his meditation only as a means of emancipation by using many terms which are specific to Śiva by the statement "jñātvātam ... vimuktaye", and rejects any other knowledge as a means of emancipation.

In the Puruṣa Sūkta also, the śruti names Īśāna and shows His knowledge to be the means of emancipation by the words "tamevam vidvānam amṛta iha bhavati". It also rejects the knowledge of anyone else as a means of emancipation. Following the lead of these three, one should accept Mahopaniṣad which describes the knowledge of Nārāyaṇa as a means of liberation, and which rejects the knowledge of anything else as a means of liberation, is also about Śiva.

This entire view is refuted. The view that the word "Īśāna", etc., in the Puruṣa Sūkta is the śruti naming Śiva has been rejected. And therefore it is established with many proofs that Puruṣa Sūkta is about Nārāyaṇa. The cited Kaivalyopaniṣad passage also first describes the place and the posture for meditation which are the means of contemplation for salvation-seekers by the statement "viviktadeśe ... gurum praṇamye". Then, "hṛtpuṇḍarīke virajam ... brahmayonim" are explained in this manner. In the statement:

1. the term "madhye" means "after saluting the guru and before meditating on the form of the object of contemplation".
2. The term "puṇḍarīka" means "the object of description in the Taittirīyopaniṣad and Mahopaniṣad by the statement "yat puṇḍarīkam ..... upāsitavyam".
3. The word "virajam" means "devoid of the contact with rajas".
4. "viśuddham" means "far removed from tamas", and by process of elimination the meaning will be "in which the sattva quality will be dominant".

5. "viśadam" means "clear to the devotees".
6. "viśokam" means "free from the grief brought on from the qualities of rajas and tamas".
7. "acintyam" means "inconceivable".
8. "avyaktam" means "unmanifest to one who is devoid of the clarity of the self" as per "yamaiveṣa vṛṇute tena labhya" meaning "he is attainable by him whom he chooses".
9. "anantam" means "unlimited by space, time and qualities".
10. "avyayam" means "free from bodily decay".
11. "śivam" means "most auspicious because of being free from all inauspicious things such as death".
12. "praśāntam" means "bestowing grace or getting angry according to the context depending upon the action" as per the statement "vaiṣamyanairghṛṇyena ... lokam nayati".
13. "amṛtam" means "whose form is the goal of attainment by salvation-seekers".
14. "Brahmayonim" means "the source of the four-faced Brahmā who is the cause of all the world".

The said adjectives cannot be applied to anyone else other than Nārāyaṇa. This meaning is understood according to Śvetāśvataropaniṣad mantra "yasya deve parābhaktiḥ ... praśānte mahātmanaḥ". And according to the Rāmopaniṣad statement "kathayati bhagavānihāntyakāle ... prabodhakam", Śiva accompanied by Umā who is the object of meditation as its presiding deity did not exist at the beginning of Creation and was born from Nārāyaṇa according to the śruti "nārāyaṇād rudro jāyate neśānaḥ".

Therefore it is possible to understand Him as without the beginning, middle and end. In the term "ādimadhyānta vihīna", if the word "hīna" is understood in the sense conveyed by the fundamental meaning of the verb, then the compound "tathādi madhyānta hīnam" meaning "absent in the beginning, middle and in the end" which can be understood as an adverb meaning "in which action there will be no thought of being no more no less" which is equal to the state of being devoid. Now because of the absence of more or less, it is one kind who is other than Nārāyaṇa who is the origin of Caturmukha Brahmā. The rendering of some of the other terms therein are as follows:

1. "vibhum" means "which is bliss and consciousness without limit".
2. "arūpam" means "having opposite form".
3. "praśāntam" means "peaceful".
4. "nīlakaṇṭham" means "whose throat is blue".
5. "trilocanam" means "the three-eyed one".
6. "muniḥ" means "he who is thoughtful".
7. "tamasaḥparastāt" means "free from contact with Matter".
8. "samastasākṣīm" means "omniscient".
9. "bhūtayonim" means "it's the cause of all beings" as per the statement "yato vā imāni bhūtāni jāyante ... yena jātāni jīvanti". [Taittirīya Upaniṣad III:1:1]
10. "cintitam nārāyaṇam gacchati" means "he who meditates upon and experiences directly goes to Nārāyaṇa". Thus it describes the attainment of the direct experience of Nārāyaṇa by a contemplative person.

However, when that entity is not mentioned specifically with the word "nārāyaṇa", how then can one expect it to be Nārāyaṇa? In order to resolve this, the Upaniṣad describes the entity as being the Soul of all the deities such as Brahmā, etc., and different from Viṣṇu and describes it as the Soul of the World, past and future, and as being without a beginning, with the passage beginning with "sa brahmā saśivassendraḥ" and ending with "sanātanaḥ". If someone asks which puruṣārtha after the direct experience of the Soul, then it is said first as the subject of consideration "jñātvātam ... nānyaḥ panthāḥ vimuktaye". It is possible to mostly explain "that knowledge, and the knowledge other than that" as the means to salvation and not the means to salvation respectively by considering the word "tat".

The statement is not made to mean that only the knowledge of Śiva is the means of emancipation and knowledge of anyone else is not. Otherwise in the passage beginning with "hṛtpuṇḍarīka viraja" and ending with "dhyātvā", if the said qualities are considered as being about only Trilocana [Śiva], then the terms "vicintya", "dhyātvā" and another word "madhya" and the word "tathā" become futile. And the adjective "ādimadhyāntavihīnam" becomes unjustifiable.

Because the order of meaning is more important as in "agnihotram juhoti" and "yavāgum pacati", since the meditation on śiva is secondary to the meditation on Nārāyaṇa, it is not possible to consider it as primary. Therefore, the order of words in the statement is not intended but the order of the meaning itself is intended. Thus the many individuals cited above can be easily explained in the meaning which we mentioned. Therefore,

the Śvetāśvataropaniṣad should also respect that meaning and should be accepted as being about Nārāyaṇa which is the object of its description. So, it is well-said that the general terms such as "sat", "brahma", "ātmā", etc., all refer to Nārāyaṇa as per the chāgapaśunyāya.

But in the Atharvaśikhā, Brahmā, Viṣṇu, etc., are specifically mentioned by name in order to mention prominent gods, and they are described as products like the elements and the sense-organs by the statement "sarvam idam ... saha bhūtaiḥ". But the cause is described by the sentence "dveyassarveśvarya ... śamadhyaga." And the gods are described as not being the primary cause by the statement "na kāraṇam kāraṇānām". Since Śiva is named as the object of meditation, He seems to be the direct cause of everything. Thus, just as Śiva is understood as the product of Nārāyaṇa, similarly Nārāyaṇa who is expressed as the word "viṣṇu" also can be equally understood as the effect coming from Śiva. Although it is not possible to understand that both Śiva and Viṣṇu have the origins at the same time, it is possible to explain based on the difference in time like "devadatta" and "yajñadatta". Then, how can one say that the words "sat", "brahma", etc., which appear in the kāraṇavākyas refer only to Nārāyaṇa according to the chāgapaśunyāya. It is not acceptable that Nārāyaṇa who has entered into myriads of effects is the source of the whole world. If it had been so, then Śiva also has to be accepted in a similar capacity because there is no distinction between the two. One shouldn't say that Nārāyaṇa who is expressed by the word Viṣṇu is not understood from the words as being born from Śiva. Because even then, Viṣṇu's being an effect does not go away as understood from the śruti statement

"brahmaviṣṇurudrendrāste". And it is appropriate to accept Śiva who is expressed by the word "Īśāna" that is understood in the nearby sentence "dhyāyīteśāna..." according to the aparimitādhikaraṇanyāya as the cause of Viṣṇu. Thus in Atharvaśikhā the procedure of meditation is understood by "dhyāyīteśāna ...", etc. In order to bestow praiseworthiness as expected by the vidhi statement, some statement in praise is sought. Therefore the statement "sarvamidam ... rudrendra" should be the arthavāda statements. Since it is contradictory that Śiva expressed by the word "Rudra" was born from Himself expressed by the word "Īśāna" according to the nyāya virodheguṇavādasyāt [Mīmāmsa Sūtra 1:2:9-10], the statement "sarvabrahmaviṣṇu ..." is a guṇavāda statement in that part. Śiva who is understood as being born after the birth of Brahmā who was born from Nārāyaṇa at the beginning of Creation by the statements "nārāyaṇādbrahmajāyate ... indro jāyate" and "eko ha vai neśānaḥ". Therefore, it will be contradictory to understand Him as the cause of all and towards Nārāyaṇa, Brahmā and Indra. It is necessary to consider that part also as a guṇavāda. Even though that this is a mantra, it is not inappropriate to explain it as an arthavāda like the mantra "vasantāya kapiñjalānālabhata". Also, its usage as a mantra can be explained as illuminating the qualities which are not associated with the deity in order to glorify the deity, although its meaning is not possible as in the case of "somapavate ... janitota viṣṇo" and "anuṣñubho vā imāni bhūtāni jāyante ... viśanti". The use or mention of an adjective as closely affiliated, even though it doesn't have close affinity, reveals a special aspect of the adjective heard in the mantra and therefore it is glorifying. When

the meaning of such a mantra is for the restrictive rule [niyama] and unseen karmic potency [adṛṣṭa], and when these are not mentioned, then it is used in some other sense. This is established in the ninth adhikaraṇa. Thus there's no contradiction. In that sense, since that mantra is composed as a eulogy, then how can one establish the birth of Brahmā, Viṣṇu, etc., from Śiva?

Moreover, one cannot grasp from the actual words "Brahmaviṣṇurudrendrāste samprasūyanta" [Atharvaśikhā Upaniṣad 2] that Viṣṇu and Brahmā were born from Śiva because there's no word in it that will evoke it. But because He is understood with the expectation of proximity, Śiva should be considered as the originator. That consideration cannot be justified here. The statement is "eko ha vai ... nārāyanādrudro jāyate". Before coming to the idea that Śiva is the originator of Brahmā and Viṣṇu from the statement "brahmaviṣṇurudrendrāste...." according to the context of the expectation of proximity, He is understood as being born from Nārāyaṇa which is the other name for Viṣṇu. Then, how can one establish Brahmā and Viṣṇu as being born from Śiva? A statement is stronger than the proximity and the chapter. Therefore, it is proven from the cited statements that Śiva is indeed born of Nārāyaṇa only. It is not appropriate to consider the proximity, etc., as the proof of Śiva being the cause of Nārāyaṇa at the same time when He is understood from the statement as being the effect of Nārāyaṇa at the time of the beginning of Creation. The sentence is stronger than the proximity and the chapter. Thus it is established in the third adhikaraṇa by the words "śrutilingavākya ... arthaviprakarṣa" [Mīmāmsa Sūtra III:3:14].

Some say that this statement from Atharvaśikhā is not a statement which enjoins a cause of anything by itself because it is understood as being about the prescription of dhyāna as it uses the optative suffix in "dhyāyiteṣānam". If that statement is understood as being a vidhi statement of both dhyānavidhi and kāraṇavidhi, then there will be a predicament of splitting the sentence [vākyabheda]. Also in other śrutis such as Subālopaniṣad, etc., Nārāyaṇa alone is well-known as the source of the whole world. In the statement "kāraṇantu dheyaḥ", the word "kāraṇa" is about the general topic because there's nothing to restrict it. Since there's nothing to negate the meaning in which it is used, it stands in that meaning. Therefore the word "Śambhu", "Īśāna", etc., which are used in it should also be accepted as being about him. In this interpretation, there is no problem that the vidhi statement which uses the term "Īśāna" would become a lakṣaṇa. When there is a nullifying element as in the case of "somena yajeta", etc., the statement is accepted as a lakṣaṇa even though it is a vidhi. Thus according to the said manner, Śiva who is expressed by the terms "Īśāna", "Śambhu", etc., cannot be expressed as the source of the whole world. The words "Īśana", etc., express the kāraṇa words about Nārāyaṇa should also be certainly understood as being about Nārāyaṇa. Even though the words "Īśāna", etc., which are in the vidhi statement are about Nārāyaṇa, one should not say that there is a problem because of the expectation of the context that Nārāyaṇa expressed by the term "Viṣṇu" in the rest of the sentence "brahmaviṣṇurudrendrāste samprasūyanta", etc., would also be the effect. This problem will remain there even if the word "Īśāna" is about Śiva, because the

word "Rudra" also is expressive of Śiva. One shouldn't say that in the view in which we understand the word "Īśāna" as referring to Śiva, Rudra, etc., which is understood in the rest of the statement is included in the three forms in the form of the guṇas like Brahmā and Viṣṇu and is therefore different from Īśāna as understood from the vidhi statement. Therefore there is no problem in explaining Him as the effect. It has already been explained that Nārāyaṇa who is expressed by the word "Viṣṇu" is not secondary like Brahmā and Rudra because it is possible to construe the meaning of the word "Viṣṇu" elsewhere like the meaning of the word "Rudra". Thus, even though the word "Īśāna" in the vidhi statement is about Nārāyaṇa, the word "Viṣṇu" in the rest of the statement can be explained as referring to His special incarnations for the easy accessibility of his devotees. Thus, one can explain His being the effect. Since no one else other than Nārāyaṇa has been mentioned anywhere in the śrutis as the origin of the whole world, and Nārāyaṇa has been mentioned as the source of the whole world by the specific word "nārāyaṇa" by many repetitions in many contexts describing the dissolution of the world in the Subālopaniṣad, etc. Therefore they say that all the kāraṇavākyas point to Nārāyaṇa according to the chāgapaśunyāya.

Also, in mentioning Nārāyaṇa as the source of the world, Manu generally mentioned Brahmā as the source of the world in "āsīdidam tamobhūtam ... svayam Brahmā sarvalokapitāmahaḥ". Then in order to explain that He is other than the famous or well-known Śiva, and in order to tell that the word "nārāyaṇa" whose meaning is established by convention by "viṣṇunārāyaṇaḥ" applies to Nārāyaṇa

also by derivation, and therefore explains the meaning of parts of the name "Nārāyaṇa" by "aponārā iti proktā ... nārāyaṇasmṛtaḥ." Thus in the Yogayājñavalkya also meaning of the parts of the name is given by "viṣṇurāyatanam ... ca samssmare". Similarly, it is said in the Mahābhārata also "narājjātāni tattvāni ... tena nārāyaṇassmṛtaḥ". In the sixth chapter of the Nārada Purāṇa, there is a statement mentioning Nārāyaṇa as the origin of the Creation of the whole world according to "asmākam ... janita puruṣottama". Thus the well-known Gītā statement "dvau imau puruṣau ... paramātmetyudāhṛtaḥ" [XV:16] tells that Nārāyaṇa is the Supreme Person. Similarly, the words of Lord Śrīkṛṣṇa in the Gītā are "aham sarvasya ... pravartate" [X:8]. Thus there is also the statement of Parāśara in Viṣṇu Purāṇa "yathāvat kathito ... pitāmahapurogamāḥ". Thus, there are many thousands of statements in many places which describe the specific qualities such as being the cause of the whole world, etc., of Nārāyaṇa. Although it is easy to quote them here, still we've not written them because of the fear of increasing the bulk of the text. Intelligent people ought to look at them on their own.

Although in the Creation chapters of the Linga Purāṇa, Śiva has been many times described as the cause of the universe, still because of their contradiction with many direct śrutis which elaborately mention Nārāyaṇa as the origin of the whole world, the statements in the Linga Purāṇa, etc., should be interpreted differently by following the virodhādhikaraṇanyāya. They should not be understood as being about Śiva. Therefore, there is no room for suspicion of contradiction.

The Matsya Purāṇa mentions by the statement "samkīraṇa ... tāmasāstathā" the specific kalpas by

classifying them as "samkīraṇa" [mixed], "sāttvika", rājasika and tāmasika because they are endowed with many reasons accompanied by these guṇas. In the same place the statement "yasmin kalpe tu ... varṇayate" describes Brahmā with similar qualities in those very specific kalpas which are caused by the balancing of the various guṇas and prakṛti of those very specific purāṇas. Having said that, they receive the names for the very kalpas. Later on in the same place the passage "agne Śivasya mahātmyam ...gamiṣyanti parāmgatim" meant to explain the absence of contradiction among those various Purāṇas which declare mutual superiority of Brahmā, Viṣṇu, Śiva, etc., by explaining the superiority of those very specific deities based on the difference in those specific kalpas. By establishing the validity and by treating both sides equally, it is possible to avoid the contradiction of the many cited śrutis which describe the superiority of Brahmā, Viṣṇu, etc., as the origin of the world as understanding them as dealing with the topics of superiority of those specific deities in the form of the cause of the universe depending upon the difference in those specific kalpas. It is possible to find the examples of their validity by abandoning their primary meaning which is the main means of avoiding the contradiction. In order to establish that those śrutis refer to the same object, by accepting that the words "Brahmā", "Nārāyaṇa", "Īśāna", etc., denoting the specific deities appearing in those specific kāraṇavākyas are intended as referring to one of the deities among Brahmā, Viṣṇu and Śiva as the cause of the world. And in order to avoid the contradiction which arises by accepting those very deities as the cause of the world, it is not appropriate to accept the

power of indication which is not based on any pramāṇa. The view that in your arrangement, as in ours, even without accepting the superiority of those particular deities, it is not possible to explain that those specific kāraṇavākyas are about one deity only which is desired by both sides without resorting to the indicative power of the terms such as "Nārāyaṇa", "Īśāna", etc., in those sentences.

This whole view is refuted. As has been described, since it is not justifiable to understand any other deity other than Nārāyaṇa as the cause of the whole world, it is not possible to explain that He is of the form of superiority of those specific deities during those specific kalpas. Moreover, if you accept that, then there will be a problem of having to accept many independent conscious forms as the cause of the universe. That is not desirable because it is cumbersome. But if there's only one deity, then it will be easy on the argument.

Also, in the statement "sadeva saumya idam ... janayandeva ekaḥ" [Chāndogya Upaniṣad VI:2:1] etc., the word "eka" meaning one is used to describe a single Creator of the world who is without a second like him in the matter of the Creation of the world, etc. We would not be able to explain the word "eka". If we accept many Creators of the world like that, then there will be a problem of over-pervasion [ativyāpti] of the characteristic of Brahmā which is in the form of the cause of the universe. And also, there will be a problem of contradiction with the śrutis which describe that there is no one who is equal to or better than Him in the statement "na tat samaśca ... dṛśyate". Otherwise it is easier to reconcile or avoid the contradiction of the kāraṇavākyas by understanding them as being about

the independent and infinite origin of the universe in the form of the gross and conscious elements such as ākāśa, etc., which arise in many different kalpas. It is possible to explain their validity only by abandoning their primary meaning. In order to establish that all the kāraṇavākyas are about Paraśiva who is that kind of cause of the world, one will have to reconcile all the kāraṇavākyas as proposed in "tattu samanvayāt" [Brahma Sūtra 1:1:3] with the nyāyas described or mentioned in the samanvayādhyāya. Otherwise there will be a problem about understanding the beginning of the samanvayādhyāya. And if this chapter is not started, then there is no problem of the predicament of the śrutis having contradictory meaning. Also, there is a problem of explaining the start of the second chapter to avoid the problem of contradiction.

Further if you accept the modifications of Nārāyaṇa, Īśa, etc., which establish their superiority as the source of the universe depending upon the different kalpas, then one cannot reconcile the explanation of the śruti "dhātāyathāpūrvam akalpayet" which explains the creatorship of the world of only one by no more and no less in many previous different kalpas. The Bhāgavata and the Viṣṇu Purāṇas also describe the characteristics necessary for being the creator of the world by "sattvamrajastama ... bhagavān ekaiva janārdanaḥ". Those Purāṇas mention Viṣṇu as their subject by explaining the word "mahāpuruṣaḥ" as being the one who sets the pure sattva guṇa in motion among the words Brahmā, Viṣṇu, etc., by the statement "mahānprabhurvaipuruṣaḥ ... pravartakaḥ". The śruti "puruṣo ha vai nārāyaṇaḥ" also mentions the independent word "Puruṣa" as being about Viṣṇu. In the statement "para puruṣa ekaḥ ... janārdanaḥ" on the strength

of the adjective "para", there is no other deity than Nārāyaṇa as the Supreme Being. Both the words "parapuruṣaḥ" and "janārdanaḥ" convey the meaning of only one Viṣṇu. Accordingly, it is possible to explain the words denoting Brahmā and Śiva also as being about Viṣṇu without the use of the indicative power of the words, and by the primary power of the word. It is not appropriate to abandon the explanation of the kāraṇavākyas describing Him as being about one Viṣṇu without any strong impeding factor. Even if there is a confusion about what is described, there's no confusion in the description of the qualifying factors such as being the creator of the universe. The terms Brahmā, Viṣṇu, etc., can be explained as being the efficient causes. The meaning of the words expressing Brahmā, Viṣṇu and Śiva in the Bhāgavata Purāṇa and Viṣṇu Purāṇa statements as being the efficient causes of creation can be grasped clearly. It is not appropriate to abandon it without any impeding factor. Therefore the statements describing those specific kāraṇas can be well-explained as being without any contradiction even without accepting the arrangement that you suggested. Therefore there is no resolution of the contradiction by following that explanation because they refer to the origins of those specific worlds in different kalpas as their subject. So, it is possible that there is no contradiction among the purāṇas also as the purāṇas deal with the prominence of those specific deities. And because such prominence is their subject in order to establish their validity the said statement from the Matsya Purāṇa has been cited as a good reference. This argument is refuted.

There is no proof for accepting Brahmā and Rudra like Viṣṇu independently as the cause of the whole world. The

explanation that they are the cause of the universe which is within their power does not arise with the suspicion of contradiction only. Moreover if we accept that the purāṇas mention Brahmā and Rudra as the causes of the universe independently, then there is no explanation of the words of Brahmā in the second skandha of the Bhāgavata Purāṇa which describe the creatorship and destroyership as not being under anyone else's power by the statement "sṛjāni tanniyukto'ham ... triśaktidhṛk". Now if you accept Brahmā and Rudra as independent like Viṣṇu, then there's a contradiction with the statements in Mahābhārata "brahmāsthānur ... tapodhana" and "ekavimśati ... sanātani" which mention that they are the followers of the boundary made by Nārāyaṇa like Dakṣa, Manu, etc. In the same place, there is a statement "etau dvau ... sarvabhūtavaraprada" which describes them as the Creator and Destroyer by following the path shown by the grace and anger of Nārāyaṇa as understood from the context in that statement. There will be a conflict with that statement. Therefore one should say that the context of the said Matsya Purāṇa statement is introduced in order to show that the validity of the purāṇas also can be established by another way when their meaning is opposite of the direct śruti. This is not just to establish their validity by this arrangement even when their meaning is directly against the śrutis. Thus, Manu says "yā vedabāhyā ... tamoniṣṭhā hi tāssmṛtāḥ". Being outside the Vedas is not other than having the opposite meaning of the Vedas. Thus the statement from the Śiva Purāṇa "trayāste kāraṇātmano ... na muhyati" which describe the arrangement according to their prominence in creating the world during those specific kalpas are refuted.

Viṣṇu, who is the meaning of the context of this Purāṇa statement, has not been seen as described, as being born from Brahmā and Rudra in any of the context of many śrutis. Therefore it is without any proof. One shouldn't say that we see some śruti which describes Viṣṇu as being born from Brahmā and Rudra. It has already been said in the discussion of the sentence of the Atharvaśikhā "sarvamidam brahmaviṣṇu ... samprasūyante" that it is not possible to explain Brahmā, Viṣṇu, etc., as being born from Śiva.

The smṛtis are not independently valid like the śrutis that are eternal and faultless. Therefore, not everything said by the smṛtis should be accepted with reverance by disregarding the śrutis whose origin is independently valid. Thus, when there is a mutual contradiction among the smṛtis, the meaning that is best on the independent proof of eternal and faultless śrutis should be accepted with respect and not the other meaning.

Since the statements from the Śiva Purāṇa, etc., which mention the said Śiva as the origin of the whole universe, are without the support of the śrutis, their meaning is against the direct śrutis because they refer to the supremacy of Śiva, etc., during those specific kalpas. The context of the Śiva Purāṇa also mentions that arrangement, then how can they be considered as valid in their own meaning? In the eternal and faultless śrutis:

1. Hiraṇyagarbha alone is seen as the cause of the world in "Hiraṇyagarbha samavartatāgre ... patirekāsīt".
2. Rudra alone is seen as the cause of the whole world in "devā ha vai ... bhaviṣyāmi ca".

3. Nārāyaṇa is seen as the sole cause of the universe in "naiveha kiñcana ... na Brahmā neśānaḥ".

When we accept that the word "eka" in the above statements refers to the number one, then there is a predicament of it being futile because the meaning of the number "one" is achieved by the use of the singular number only. Also, because it is the statement in the Mahābhāṣya, the word "eka" here does not have any separate sense. And also because it is said that "eke mukhyānya kevalā". If we accept the number "one" as referring to the secondary meaning or the primary meaning, the said śrutivākyas which mention the deities Hiraṇyagarbha, etc., as the origin of the world, cannot be understood as referring to the primary cause and the equal cause, and as being alone at the same time. It is necessary to have the meaning of an established alternative in order to avoid the conflict that arises like ṣoḍaśagrahaṇāgrahaṇanyāya. When the prominence of Hiraṇyagarbha, etc., as the origins of the world based on those specific kalpas is accepted, the Śiva Purāṇa, etc., mention that prominence of those specific deities are based on the śrutis which mention that arrangement. And the context of the statements of the said Śiva Purāṇa, etc., and the similar Matsya Purāṇa, etc., is for elaborating that said meaning. Therefore the argument that since they don't have any validity, how can their meaning be not respected, stands refuted.

The doubt of the conflict does not arise when the word "eka" in the said śruti is understood as referring to the main meaning because it is possible that the main agent can appear in many forms. Just as "gopura" and "prākāra",

etc., are referred to as in an aggregate form in the great works, similarly, aggregate form is referred to in the great effects in the form of the world such as mountains, etc. Those śrutivākyas cannot be considered as the basis of the Śiva Purāṇa, etc., which have similar meaning because there is no establishment of the meaning of the systematic alternative like the grahaṇāgrahaṇavākya. Moreover in the śruti "na Brahma neśānaḥ", Brahmā and Rudra did not exist at the beginning of the Creation, then how is it possible to understand them as the primary agents equal to Nārāyaṇa who is the Lord of the Whole World with the power of aggregation just because they are available there.

There is no regulatory rule to understand the word "eka" in the said śruti sentences as referring to the main meaning. It doesn't have any weight if it is understood as being about the one without a second like himself. The meaning of the impersonal śruti is regulated only by nyāya. That's how it has been established in the kapiñjalādhikaraṇa. Therefore, it is appropriate that the word "eka" should be understood as being about the one like him. In this manner, how is there no mutual conflict in the said kāraṇavākyas. In that case, how is it possible to understand that the three deities, Hiraṇyagarbha, Nārāyaṇa and Rudra, together are the independent causes of the whole world at the same time? If you say so, that's not so.

It has already been said that they cannot be independent origins of the world as being equal to Nārāyaṇa because they didn't exist at the time of the beginning of Creation. Also, if we understand many origins of the world such as Hiraṇyagarbha, etc., because of the independent meaning of the kāraṇavākyas, then there will be a conflict with

many śrutis and smṛtis which mention all Vedas to be about Viṣṇu. By the statements such as:

1. sarve vedā yatraikam bhavanti
2. Vedairanaikairahameva vedyaḥ
3. sarve vedā yatpadamāmananti
4. vedaiśca sarvair ahameva vedyaḥ
5. vede rāmāyaṇe ... gīyate

One shouldn't say that there will be the fault or defect as a result of the figurative sense of the word, if the words Hiraṇyagarbha, etc., appearing in the said kāraṇavākyas are accepted as being about Nārāyaṇa who is the only Primary Cause. Because śrutis and smṛtis such as:

1. yo devānām ... ekaiva
2. brahmaiva vācaḥ ... samdhātāḥ
3. sṛṣṭisthityantakāriṇīm ... śivātmikam
4. sa samjñām ...
5. bhagavān ... janārdana

are known to denote Viṣṇu as their primary meaning. Moreover, the śrutis such as "sarve vedāḥ ... bhavanti" determine that all Vedas are about only one topic. In order to accomplish that there's no other way of explaining the terms "Hiraṇyagarbha", etc., in the kāraṇavākyas as referring to Nārāyaṇa who is the one Independent Origin of the world without the use of the figurative sense of the words. There is no fault if we accept the figurative use by which the terms refer to Nārāyaṇa because there is proof. The fact that all the Vedas are about only one topic cannot be explained otherwise. Therefore, that itself is the cause of the figurative use of the term.

Now the Maitrāyaṇyopaniṣad says by the statement "atha yo ... brahmacāriṇo yo'yam rudraḥ" that Viṣṇu also is a part of the Supreme Self like Brahmā and Rudra. Therefore, He cannot have the primacy of the whole. It is not possible to accept Him also as the Independent Cause of the world like Brahmā and Rudra. If you say that, it is not so because it has already been refuted. Moreover, the word "amśa" is used as parts other than the whole as in "asmingrāme mama tṛtīyāmśo'sti", "tatatdevavagacchatvam ... sambhavam" and "māmaivamśo ... jīvabhūtassanātana". It is used also in the sense of a part which is not separate from the whole as in "etesvāmśakalāḥ puruṣaḥ". Since Brahmā and Rudra did not exist at the time of the beginning of Creation as Nārāyaṇa did, and since they were born from him, they cannot be the parts which are not different from Him. Although the part of the Supreme Self which is expressed by the word "viṣṇu" cannot be the Independent Cause of the world, it is proved to be a non-separate part of the Supreme Self by the following reasoning:

1. In the sixth chapter of the Maitrī Upaniṣad, the statement "viśvasṛgagre ... ānandavānśa bhavati" mentions the four-faced Creator of the world as an embodiment of Viṣṇu as regulated and directly governed by the prudent Viṣṇu.
2. In the same place in the praṇavavidyā, the statement "yacchandastadomiti ... sarvādhāradhāma" describes Viṣṇu with the words describing Him as the non-separate part of the Supreme, as free from fear, of the form of bliss, as content, as stable, as unmoving, immortal, firm, permanent, the abode

of the support of all, and having the characteristics specific to the whole.

There is no loss in considering Him as the Independent Cause of the whole world. One shouldn't accept that there's no validity to consider Viṣṇu as the whole only because He has been mentioned by the word "amśa" which is common to Brahmā and Rudra, although He is totally non-different from the whole. Otherwise, there will be a predicament that in the seventh prapāñhaka of the Maitrī Upaniṣad in the statement "tacchāntam ... sarvādhāradhāma" the Supreme Lord will not ensue in the part named as Viṣṇu because He is described as having the properties with the "amśa", etc., which are common to the whole Supreme Lord in the praise of prāṇavidyā in the said sentence of the Maitrī Upaniṣad. He is not mentioned as a part which is totally independent of the Supreme Lord.

In the discussion of the Supreme Entity in the Maitrī Upaniṣad, by statements such as "amṛtamacyutam ... dhāma" [VI:38], there's repeated mention of the part named Viṣṇu. There is no room for doubt that this statement is about anyone else other than Viṣṇu. If you consider Rudra also as the non-separate part like Viṣṇu and therefore as an Independent Cause of the world, then in the śruti "yan kāmayetam ... pitaramasya mūrdhan" there will be mention of His being born from Brahmā who is described as born in Ambhraṇī and there will not be his mention as being under the sway of Ambhraṇī by following the words Brahmā, Rudra, etc. Thus, just because the Ambhraṇī confers the titles of Brahmā, Rudra, etc., there's no problem that they become independent like Nārāyaṇa. That problem

does not arise because in the rest of the statement of the Ambhraṇī Sūkta by the words "mama ... antassamudra", one can grasp Nārāyaṇa as the cause as understood by the characteristics of remaining in the ocean. The statements "asya devasya mīḍhuṣe ... virāvat", "tava śriye ... citram", and "padam yadviṣṇorūpam ... gonam" mention that Rudra received his greatness by worshipping Viṣṇu and He is the worshipper of Viṣṇu's name. Now there arises a conflict with these statements if He is considered as totally independent like Viṣṇu. There also arises a conflict with the mention in the Bhāgavata Purāṇa an example of bathing in the dust of the lotus feet of Viṣṇu's wife, Lakṣmī, for the destruction of the ignorance of the soul of Umāpati by the statement "yatpāda paṣkaja ... tamopahantyai". Besides, if Viṣṇu is considered as equal to Brahmā and Rudra, then there will not be mention of the absence of that greatness in the case of deities other than Viṣṇu, and the mention of his greatness unattainable by others as in the statement "paro mātrayā tanvā ... paramam tamāpa".

One shouldn't say that the conquest by Viṣṇu is understood from the chandas like the conquest by the other gods by the statement "viṣṇumukhāvede ... abhyajayan." Therefore, He also does not have the independence as the other gods. The śruti "na tasya kāryam.....vidyate" mentions that He is totally independent of any cause. Therefore, according to the nyāya "virodheguṇavādasyāt", the statement "viṣṇumukha ... abhyajayan" becomes only a guṇavāda statement. Many śrutis such as "agnir vai devāvāmo ... devatā" [Aitareya Araṇyaka I:1:1] which mention Him as totally independent, the compound "viṣṇumukhāḥ" is understood as an atadguṇasamjñā

bahuvrīhi compound. Otherwise the statements "viṣṇurkam ... cakṣurātata" which describes Viṣṇu as having immeasurable strength and because of that, omniscience and being the witness of everything cannot be explained.

Or in the statement "viṣṇu mukhā vai devāḥ", the phrase cannot be interpreted as gods uttering the scriptures about Viṣṇu or in whose mouth Viṣṇu is with the hymns. This interpretation accepts the bahuvrīhi compound of the tadguṇasamvijñāna type because it is possible to interpret its meaning in the sense of "imān lokān ... abhyajayan". Even in this interpretation, there is no room for fault. Thus the śrutis such as "parāsya ... tadṛśāssyuḥ" which mention His unique powers also become favourable. Therefore it is not appropriate to understand that Viṣṇu is not independent like Brahmā and Rudra when He is understood as a part separate from the Supreme Soul. Thus, Brahmā, Rudra and others who are not independent like Nārāyaṇa have never been mentioned in the śrutis prominently as the cause of the whole world. Sometimes they are heard of as the source of the world. But that discussion can be explained as being about Nārāyaṇa who is immanent in them, or as being the cause of the universe who is under His control. So, in the situation when there's a mutual contradiction among the kāraṇavākyas, in that case those kāraṇavākyas are about the prominence of those specific deities prevalent in different kalpas. That the Linga Purāṇa, etc., should be accepted because of the arrangement, is not at all appropriate. In the absence of any other independent proof at their basis, it is not appropriate to accept their validity by arranging their meaning in that manner. Because it has already been refuted that the śrutis cannot be explained otherwise.

Therefore, Viṣṇu is also the product of Paraśiva like Brahmā and Rudra and therefore the cause of the world is under His control. This view of those who consider themselves as Vedists should not be accepted because it is only their household talk.

Some say that the statements in the Linga Purāṇa, etc., are invalid because they are spoken by Brahmā in the rājasa and tāmasa kalpas and therefore they cannot be valid like the Viṣṇu Purāṇa, etc., which are spoken by Him in the sāttvika kalpas. Thus, those statements are spoken by Brahmā who is endowed with the prominence of those specific qualities brought on by the strength of implements in the form of those specific kalpas. Therefore, their meanings are for the justification of those specific names. They are not for describing their validity with the arrangement of the purāṇas because they possess conflicting meanings as their subject is the prominence of those specific deities prominent in those specific kalpas. Thus in the said manner, the prominence in the form of independently being the origin of the creation of the whole world cannot be ever anywhere attributed to anyone other than Nārāyaṇa. General prominence depending upon the difference in the kalpa can be arranged because there is no conflict. It is necessary that even Brahmā becomes touched by the guṇas of prakṛti as understood from the statement of God "na tadāsti … tribhirguṇaiḥ". It is unavoidable at the time of the bursting forth of the guṇas, the products of those guṇas such as right knowledge, greed, error, ignorance, etc., also come into being as understood from the statement of God "sattvāt sanjāyate jñānam … pārtha tāmasi". Therefore the purāṇas narrated during those specific times are based

on those specific effects. Consequently, their validity and invalidity is unavoidable. Therefore in order to show the invalidity of the Linga Purāṇa, etc., in a different manner, the discussion of the context of the Matsya Purāṇa has been introduced.

Now what has been said by some who consider themselves as Vedists. The context of the citation from the Matsya Purāṇa has not been introduced to establish the invalidity of the Linga Purāṇa, etc., on account of their being narrated by Brahmā in the tāmasa kalpas. But it is in reference to the remainder of those statements because we hear "teṣveva ... parāmgatim". And the Kūrma Purāṇa statement which is introduced by praising the sāttvika kalpas with the words "dhyānam tapastathā ... yānti tat paramam padam". This statement is for showing asceticism, etc., as more suitable for good and bad times. Otherwise there's no explanation of the mention of non-contradiction because of the meanings of those specific purāṇas are established as being about those specific subjects by describing the prominence of those specific deities based on the difference in the kalpas by the statement "agneśśivasya mahātmyam". We do not see any reason in understanding the aforesaid statement as reference to the statements describing the meanings of those purāṇas as being non-contradictory, when that context is not about the establishment of validity of those specific purāṇas because of its having non-contradictory meanings. One shouldn't say that the division of kalpas into tāmasa, etc., will not be futile, because it is possible to establish the non-contradiction among those specific purāṇas merely by describing the prominence of those specific deities based on

the difference in the kalpas. There will not be any futility because of the division of kalpas into tāmasa, etc., was made to inform that the preponderance of guṇas like sāttvika, etc., exists in different kalpas like the abundance of snow, etc., that exists depending upon the difference in seasons. One shouldn't say that even then the śloka "yasmin kalpe ..." is futile. Because the Śiva Purāṇa, etc., contains the topics of the divisions of kalpa such as tāmasa, etc., without that previous verse also. Therefore the non-contradiction of the Śiva Purāṇa is established. The statement "agneśśivasya mahātmyam" mentions only that in the tāmasa kalpas, Śiva, etc., are more important than Agni. From the aforesaid statement, the purāṇas cannot be understood as being about the difference in the kalpas. There will be a doubt that the purāṇas are only about the present kalpa. In order to avoid such an appearance of contradiction, it is necessary to describe with the śloka "yasmin kalpe" that those purāṇas are about different kalpas also. Therefore the statement "yasmin kalpe" stands. One shouldn't say that even then the view that those specific purāṇas are spoken by Brahmā in those specific kalpas is futile. Because once having repeated in their own form by describing them as having different kalpas as their topic and by repeating them in their own form, the express purpose is already fulfilled. In the statement "yasmin kalpe" the meaning of the word "proktam" is only an explanation which is another word for description as in the word "prokta" in the Pāṇini Sūtra 4:3:101 "tena proktam". It doesn't mean authorship.

The Matsya Purāṇa mentions beginning with "śatakoṭi-pravistaram ... sankṣepeṇa niveśitaḥ" mentions "prapañcasargādya ... caturlakṣyāsankṣiptaḥ".

Dharmasamhitā also mentions the same thing by "brāhmevakṛtecādye ... tacca kṛtam koṭiprabhedataḥ". In specific kalpas Brahmā moved around with more distinctions. The view that Brahmā was the narrator of those purāṇas in those specific kalpas is to inform that matter. Therefore it is not futile. It is appropriate that those specific purāṇas which describe the greatness of those deities based on the differences of those specific kalpas should be more prevalent in those different kalpas. That verse is useful in strengthening the prominence of those specific deities in those specific kalpas. Therefore, it is certainly expected. All the other contexts reconcile with it. It is inappropriate that the said statement from the Matsya Purāṇa is about describing some purāṇas among all the purāṇas as invalid, and some others as valid. This is not appropriate.

If we accept that the prominence of the other gods as the cause of the creation of the world depending upon the difference in those specific kalpas, then the context of the cited statement from Matsya Purāṇa cannot establish the validity of those purāṇas by describing their subjects. If we accept the word "prokta" in the narration, then it is impossible to avoid the contingency that the narration of those specific purāṇas made during those specific kalpas caused by the gushing forth of the guṇas, i.e., ràjasa and tãmasa, will also be based on ignorance, negligence, illusion caused by the bursting forth of the guṇas, rãjasa and tãmasa, related to the concerned Brahmā. And it is also possible that some sentences in some purāṇas are narrated by Brahmā who possesses those specific qualities in abundance by making changes in their reading.

The context of many sentences which express the meaning in contradiction of the Vedas can be understood

by abandoning the previous reading and accepting another reading. Because of that, there is no transgression. With that meaning only one should accept the context of the Matsya Purāṇa as mentioning the unacceptability of some purāṇas by showing them to be the subjects of the rājasa and tāmasa kalpas and therefore invalid. Not even a great learned person who has eaten a golden fruit can thoughtfully explain as it is at that time something that is most valid by being always faultless. Neither can he abandon the previous reading in its place. Therefore the characteristic of the Supreme Brahman in the form of the cause of the Creation of the Whole World as mentioned by the śruti "tasmāt yato vā imāni bhūtāni ..." and by the aphorism "janmādyasya yataḥ" [Brahmasūtra 1:1:2] cannot exist in other deities as has been said. Many statements from the śrutis and the smṛtis are reconciled if we understand that characteristic as only of Nārāyaṇa. The composer of the sūtras, i.e. the venerable Vedavyāsa, also established in the Mahābhārata that the Supreme Brahman which is the object of knowledge of salvation-seekers which is intended by him, established it as Nārāyaṇa and not any other deity. Many passages such as "yatassarvāni bhūtāni ... brahmāṇamasṛjatsvayam" describe Nārāyaṇa only as the Origin of the Whole World. By following the proofs in the form of many śruti and smṛti statements, and by following the description of the characteristics, the Origin of the Whole World mentioned in the śrutis and smṛtis, the Supreme Brahman expressed as the Supreme Reality is in the form of Nārāyaṇa only. It is not in the form of any other deity other than Him such as Brahmā, Śiva etc. Those who wish for the last and permanent goal of human life should worship the Supreme Brahman in the form of

Nārāyaṇa only, and should surrender to Him. In some śrutivākyas sometimes there may be minor problems. That must be neglected because this view is satisfactory to both. So everything is fine. This is the summary of the doctrine.

PART B

THE ŚAIVA PERSPECTIVE

Based on the rendering of the

ŚIVATATTVAVIVEKA

of

APPAYYA DĪKṢITA
1520-1591 CE
[A Śaiva Polemicist]

Śivatattvaviveka of Appayya Dīkṣita

Although here it is not possible to praise the Ultimate Reality of Śiva who is free from any attributes, who is beyond all speech and mind where all differences of agent, action, etc., in worldly existence become dispelled, and who is arrived at by churning the śrutis and smṛtis such as:

1. niṣkalam niṣkriyam ... [Śvetāśvatara Upaniṣad VI:19]
2. yatra nānyat ...
3. pratyasamitamedam ...

Even then he wishes to praise His saguṇa form with sixty verses which establish Śiva as more than the Universe, and is the object of worship by the world by removing the blabbering of the hosts of bad thinkers who are very slanderous, whose hearts became devoid of even a drop of devotion towards the lotus feet of Paramaśiva because of the curse of Gautama, Dadhīci, etc., whose hearts being soiled by the impurities of the Kali Age, infinite evil became ingrained in the depths of their hearts.

Now Śiva is understood by hundreds of śrutis and smṛtis such as:

1. māyam tu prakṛti vidyāt ... [Śvetāśvatara Upaniṣad IV:10]

2. Umāsahāyam parameśvaram ... [Kaivalya Upaniṣad 7]
3. amūrtam yat parambrahma ... vilocanam

The divisions of guṇas, etc., are created by the inscrutable māyā which resides in Him. He is the ocean of many gems in the form of qualities such as infinite auspiciousness which is impartite and imperishable. He shines with man bodies made up of pure sattva quality which are qualified by the qualities of having the blue throat and having a special eye. The manifestation of his greatness is made known through endless synonyms such as Śiva, Bhava, Rudra, Maheśvara, Mahādeva, etc. He is the cause of Creation, Sustenance and Dissolution of the whole universe. He is the regulator of all including Vidhi, Hari and Giriśa, who are his partial forms imagined with the limitations of the modifications of rajas, etc. He who makes himself manifest in the confines of the city of the Supreme Śiva called Somaloka which is beyond all the worlds at the end of the ecstatic stage. He dwells in the cave of the hearts of all the people. He is independent in giving the fruits of all actions. He is the deity of all brahmin families. Umā is his consort. He is expressed by the word "Paramaśiva".

One cannot have an authority to produce a book about the subject of the greatness of the form of Paramaśiva without gaining his knowledge. And that knowledge can be attained only through His grace as is mentioned in the śrutis and smṛtis such as:

1. yamevaiṣa vṛṇute ...
2. sa no budhyā ... [Śvetāśvatara Upaniṣad III:4]
3. Īśvarādjñānam ...

It is mentioned there by "yathāntaropacāreṇa ...

prasīdāti maheśvaraḥ" that the introspection is the inner means of attaining Him. Therefore, thinking that this is the best auspicious beginning and by grasping with a verse, the meditation which was already practised in his heart, he suggests the meaning which he intends to establish by the initial verse.

ŚIKHARIṆĪMĀLĀ

VERSE 1

> "We establish Śiva in our heart by whose little compassion even the ancient teachers such as Śrīkānta, Druhiṇa, Upamanyu, Tapana, Skanda, Indra, Nandī, etc., were elevated; Who is the first teacher of all; Whose body is beautiful; Who is adorned with a faint smile; Who has made the cinmudrā with His lotus hands."

Śrīkānta refers to Śiva who is the subject of description by a name which has great power of destroying all evil as can be justified by the statements of śruti, purāṇa and noble people such as:

1. api vā yaścaṇḍālaḥ ... bhuñjīta
2. yadvyakṣaram ... āśu hanti tat
3. vidyāsu ... śiva ityakṣaradvayam

Chanting of His name even once and even casually is enough to destroy a lot of evil. Following the lead of the statement in the purāṇas such as:

1. tasmāt saha tayā ...
2. dhyāyedanādinidhanam ...

one meditates upon the god as being the treasure of infinite auspicious qualities and as being with the goddess Pārvatī

Who is in the form of the power of wishing and Who is the presiding deity of spiritual knowledge according to the statement in the Śiva Purāṇa "sadāśivānkamārūḍhā ... hvayāśiva".

One should understand this form as derived from the √vaś in the sense of being endowed with the power of wishing by transposing the letters, and by adding the suffix "ac" [by Pāṇini Sūtra 5:2:127] in the sense of "he possesses the hosts of auspicious qualities" because the list of "arśa", etc., is a sample list. In the first explanation of the derivation, there is a supporting statement by noble grammarians "himsidhātoḥ ... kāśyapo yatha". In support of the second sense, there is a statement from the Vāyu Purāṇa "athavā'ntakalyāṇaguṇaika ... śivatattvārthavedibhiḥ". One should understand that the other etymologies supported from the statements of the Mahābhārata, etc., such as "samedhayati yannityam ... tasmād eva Śiva smṛtaḥ" are also intended here. It is appropriate that the ordinary words have many meanings according to the intention of the speaker. By following the practice of meditation upon the qualities such as "prasannavadanam ... keyūrabhūnitam", he specifies manojñāna, etc. By following the practice of meditating upon the qualities as described in "niveśya cetaḥ ... asmita komale", he specifies "mandasmita" etc. In order to achieve the knowledge of the greatness of his desired deity Śiva, he meditates upon Him as the self of the image of guru by "sarva", etc. The meaning is that He is the first guru of all the gurus who have the knowledge of Śiva, He is the ultimate resting place of the tradition of gurus. Thus it is said by Patañjali "sa pūrveṣām api guruḥ ... anavacchedāt", and Śiva Purāṇa says "pratisargam ... kālāvacchedavarjitaḥ"

and "īśānasarvavidyānām ... sarvajñāna mahodadhiḥ". In the mantra of the Śvetāśvataropaniṣad VI:18, it is stated "yo brahmāṇam ... śaraṇam aham prapadye". Although it is not clearly understood that this mantra is about Śiva, even then this Upaniṣad will be established as wholly being about Śiva. Also, this mantra is dedicated in self-surrender in the worship of Śiva in the Kūrma Purāṇa by "nivedeti cātmānam yo brahmāṇam itīśvare". The statements by Brahmā, etc., heard in the Śiva and Matsya Purāṇas such as "yo'gre mām ... ātmani samsthitān" also elaborate on this. Therefore this mantra should be understood as being about Śiva. The same meaning is established in the Mahābhārata, Kūrma Purāṇa, Śiva Purāṇa, Saura Purāṇa, Skanda Purāṇa, Linga Purāṇa, Śivadharma, etc.

He clarifies the described meaning by introducing His special influential disciples. That is the meaning rendered by Śrīkānta. In all those purāṇas, the teachers such as Śrīkānta, etc., who had knowledge of Śiva are well-known.

By the word "ādi", Svayambhū, Vāyu, Vasiṣṭha, Parāśara, Vyāsa, Jaimini, Kāśyapa, etc., are understood. He specifies by the sign of the image of guru by the word "cinmudrā." The word "pāninalinam" is a upamita compound, and his interpretation is "his hand is like a lotus". The connection of the gesture of "cinmudrā" is opposed to the meaning of the metaphor. Therefore, "hand is not a lotus" but "hand is like a lotus". The words "we place such a Śiva in our mind" means "we meditate upon Him". One should see that by the adjective "Śrīkānta" the characteristics of Śiva as being more than the Universe, and being the object of worship by the Universe as will be established later on in the hymn are alluded.

Thus having enquired into the Supreme Deity, he enquires into the knowledge of the Supreme which will be established as the noun of all meanings.

VERSE 2

"May the most fundamental knowledge which is beneficial to the people, which single-mindedly intent upon illuminating the great prominence of the Supreme Śiva which is nurtured by the springs of the words of Pavana, Tapana, Vyāsa, etc., which contain the meaning that locks up the minds of the assemblies of evil-people, be victorious."

Supreme Śiva is the Śiva who is beyond the three forms and who is the possessor of Māyā. Totally intent on singing the glories of His great prominence, the speech of Pavana is the Vāyu Samhitā. Vāyu Purāṇa is secondary among the great purāṇas. This is the meaning of the words of Pāvana.

The words of Tapana is equal to the Āditya Purāṇa which is secondary among the purāṇas. The words of Vyāsa is the Mahābhārata. With the word "ādi", Manu, Yājñavalkya, Bodhāyana, Āśvalyāyana, Upamanyu and Agastya who are the composers of smṛti, Kalpasūtras and śaivāgamas are understood. Thus nurtured by all the purāṇas, itihāsas, smṛtis, Kalpasūtras and śaivāgamas, this is higher knowledge which cannot be disproved due to the meaningfulness of the words.

Although non-Vedists try to take it elsewhere, this knowledge whose meaning acts like a nail is driven into their heart. It is beneficial to all people because of its teaching the righteous path. May this fundamental knowledge in the form of the Atharvaśikhā, etc., be victorious in the world. May it spread in all its glory. With this, it is suggested

that everything that will be established later on, will be established on the basis of śruti only. It is suggested that the different interpretation of śrutivākyas determined because of wrong views will be refuted by showing the conflict of the cited elaborations and the self-evidence of the words.

Now by anticipating an objection that he has no authority to praise the Supreme Brahman whose glory cannot be defined even by the gods according to the statement "yamādityo na veda", he justifies:

VERSE 3

> "O Supreme Śiva, even the gods are not capable to define your glory. How can a man wishing to praise you, not be a laughing stock? Even then, the thought that may there be the auspicious worship of your many qualities, names and memories, even from a door, impells me."

This attempt in composing a hymn of Śiva is not for publicising his own scholarship, which will definitely lead him to ridicule because even Brahmā, etc., cannot adequately describe this glory. Then it is inevitable that the minds of foolish people will sleep. One will have to make an effort to avoid that. But while wandering in the wheel of samsāra with the minds distracted with many concerns, it is difficult to pursue the meditation on Śiva and His names without any opening. Therefore, according to the smṛti "yena kenāpyūpāyena ... niveśayat" in order to pursue the chanting of Śiva's names and meditating upon Śiva by whichever means available. Therefore by following the nyāya "sarvathā svahitam", such praise is not wrong. That's the meaning of this justification.

Now he begins by mentioning the wrong thinking of the non-Vedists who are in a habit of slandering Śiva, and who are intolerant of the superiority of Śiva who is the subject of the meaning intended by this hymn. He shows that it is supported by the śāstras, that they should be ostracised by good people and that their birth is futile.

VERSE 4

> "The Veda clearly says 'O Self, only you are more than the world. You are the object of worship by the world. But the wicked people dispute even that. What is their life which is destroyed by their addiction of their treason to you. Only death is considered as an atonement for those who listen to their words."

"Kim" signifies that something should be condemned. That meaning is shown by the mantra "antaricchanti tam jane ... jihvayā sasam". The liberal meaning of this mantra is that those who wish in their mind ought to meditate on Rudra. "Para" means "best among all". The word "gṛbhvanti" means "they take with their tongue that food that is made out of grains". Those who are in the habit of bad logic do not wish him inside them, they eat feces with their tongue. Thus Parāśara has elaborated "antaricchanti ye rudram ... te na samśayaḥ". Here in the first verse the literal meaning of the mantra is shown and by the second the indicative meaning. Here because it refutes itself, it ends in showing their condemnable attitude. In the Mahābhārata, this meaning is shown also with the words "dhik teṣām dhik teṣām ... vimokṣako rudraḥ". In the Bhāgavata Purāṇa also, the same meaning is shown by praising Śiva by saying "hasanti yasyā caritam hi durbhagāḥ". There the word "durbhagāḥ"

means "those who are born with bad luck" meaning "born in mixed castes". Thus having thought about this doubt about the confusion, the Nāgarakhaṇḍa says "mā bhūttasya ... śambhur daivatam".

Thus by saying that their life is evil, it is suggested that they should be ostracised by the good. That is further elaborated in many ways in the Kūrma Purāṇa. The word "nihatam" means "it is futile". The same meaning is established by following the kaimūtika nyāya.[1] In the Bhāgavata Purāṇa it is said "karnau pidhāya ... visṛjet sa dharmaḥ". Its meaning is that when God who is the protector of dharma is being slandered by wicked men who have crossed all the boundaries and who have no control, one should quickly cover the ears and leave the place if one cannot stop them as it is not possible to hear even a sentence of slander about God. If one has the ability, one should pull-out and cut-off the tongue of those evil people who revel in slander. One who is used to listening to deliberate slander of Śiva should give up his life also. That giving up of life alone is dharma like giving up of life because of drinking alcohol, etc. Thus, when it is decided that the atonement of those who listen to the censure of Śiva ends in death, then those who themselves indulge in the slander of Śiva have no atonement at all. Therefore it is clear that they should be totally ostracised by the good, and this life is in vain. Thus it is clearly said in the Kūrma Purāṇa in the chapter enjoining atonements for all sins such as the killing of brahmins, etc., after the injunction of atonement for the slander of other deities, that there is no atonement for the

1 vide Monier-Williams, p. 311, column 2.

censure of Śiva. Thus it says that "yaḥ sarvabhūtavinutam ... kartum varṣaśatairapi". In this fashion, it seems that it is suggested that the atonement for the censure of Śiva ends only in death since there's no atonement seen for those who remember in the subjects of atonement ending in death such as "kāmato brāhmaṇavadhe ... na vidhīyate". It is appropriate that in comparison to the atonement enjoined for listening to the censure, the atonement prescribed for slandering itself should be more. Thus one should see that here it befalls that the atonement should be harsher than the atonements ending in death. Thus the statement in the Kūrma Purāṇa "cāndrāyanam caret ... pāpāt pramucyate" mentioning other atonements for censure of Śiva, and the statement in the Aṣṭamūrti Parvan in the Padma Purāṇa "Śivanindāparam mūrkham ... śāstrasya niścayaḥ" which prescribes another atonement in listening to that censure should be understood as being about a specific eligible candidate according to the rules.

Thus He censures the fools who hate God and who are not Vedists. Then, by thinking that according to śruti and smṛti statements "eṣa hyeva ... kārayati" and "ajño janturanīśo'yam" they are not really worthy of censure. He scolds them.

VERSE 5

> "Indeed what should one do with those poor two-legged animals. Creature does not really wish for the conduct which is beneficial to him or which is not beneficial to him. You are the immanent God in all, O Śiva. A dependent man does as you impel him. Then how can he be censured, O Śiva."

He strengthens the same meaning by reasoning also.

VERSE 6

"People see each and every vidhivākyas in the śrutis and believe in the sacrifices etc. O god who has the crescent moon on his head, how can they not believe in your glory which is illuminated in all doctrines if they were not helpless."

The unfortunate people become deluded either because the reality of Śiva is difficult to comprehend, or because of the different karma. While discussing this, he establishes the first option by the kaimūtika nyāya.

VERSE 7

"O destroyer of the god of love, Brahmā became deluded even after seeing you right in front of him. He came to know about you from the speech of Hari. Indra came to know about you from the daughter of the mountain. During an argument between Hari and Brahmā, they came to know you when you revealed yourself to them. Then what about others? Then, O Lord, what will be the condition of a poor foolish man."

The words "deluded even after seeing Him" applies to Indra and Nārāyaṇa as well. The action and the instrument words also in the next two sentences are connected with the following sentences. It is heard in the Linga, Kūrma, Sūrya Purāṇas, etc., that formerly Prajāpati remaining in the lotus coming out of the navel of Nārāyaṇa came under the influence of the pride of thinking himself as independent in the Creation of the world. He did not understand even after seeing him, the greatness of Mahādeva, who was approaching him in his not natural form in order to bestow grace upon him. Somehow Brahmā came to know of his greatness at the instruction of Nārāyaṇa. On some occasion,

Indra became very arrogant together with other immortals because of a victory over demons which was indeed caused by the power of the immanent god. His delusion did not disappear even after seeing Mahādeva who had appeared in the form of a yakṣa in order to bestow grace upon him, and in order to remove his pride. He came to know the greatness of Śiva when Pārvatī who was nearby at that time instructed him. Thus it is mentioned in the Kenopaniṣad and in the Skanda, Linga and Śiva Purāṇas. It is said in the Śiva and Kūrma Purāṇas that on some occasion Hari was arguing with Brahmā about who was superior. In order to enlighten them, Śiva appeared in the form of a great linga whose beginning and end was not seen between the two of them. They recognized Śiva, and yet did not believe in his greatness. Hari together with Brahmā determined his all transcending glory from the instruction of the most compassionate Śiva only. Thus all the three passages are tied together here.

Or the faith in the greatness of Śiva can be attained only through his grace and cannot be attained by the study of the Vedas, etc. Therefore, when there is absence of the grace of Śiva, that faith cannot arise. He says the same meaning by following the mantra "nayam ātmā", etc.

VERSE 8

"O Lord, one cannot easily have faith in You only on the strength of the discourses or on the strength of superior intellect or on the strength of expertise in the various śāstras. O Śiva, the meritorious people gain it only through Your grace. Then how can the evil-minded people who have no control gain it."

The devotion to Śiva is the highest good because it is the cause of removing all calamities and of attaining all the puruṣārthas. Usually even in achieving petty betterments, people face many obstacles. The obstacle caused by fate is certainly going to be there. Therefore, there will be an obstacle in the path of devotion to Śiva. Those who've not accumulated many merits during many lives which are capable of removing those obstacles, cannot develop faith in the greatness of Śiva which is the result of those good deeds. Thinking thus, he adds:

VERSE 9

> "To somehow gain devotion for your lotus feet is not easy. Such devotion destroys all misery, is the only abode of all puruṣārthas. A man does not gain the only good which is fraught with many obstacles without the meritorious deeds performed in many hundreds and thousands of previous lives."

The word "somehow" means "even with the desire of some or other fruit". Although by the statement "phaloddeśana ... kṣamo yataḥ", the tendency of acting with the desire for fruit is considered inferior, even then it is difficult to attain because it produces sāttvika devotion, endowed with eight characteristics, for Śiva by inspiring great faith when a man free from obstacles attains his desired fruit.

Or they do not develop faith in the prominence of Śiva because of the curse of Dadhīci or because Kali creates defects without exception.

VERSE 10

> "Those who have shaken off the inner darkness of ignorance, who have performed meritorious deeds in many lives, who

> are intent upon good deeds by following yama, niyama etc. try to know you. O Śiva, how would those who are demonic by nature, who were cursed by Dadhīci, whose intellect is destroyed, and whose minds have become soiled by Kali would come to know you."

The external restraints are non-violence, truth, abstention from stealing, celibacy and non-acceptance [Yoga Sūtra II:30]. The niyamas are purity, contentment, austerities, self-study and surrender to God [Yoga Sūtra II:32]. Other good deeds which rectify the faults of Kali should also be practised. They've mentioned in the words of Vyāsa such as "evam vidhe kaliyuge ... dhyānam dānamiti śrutiḥ."

The Kūrma Purāṇa shows the curse of Dadhīci. The passage "evamuktvā tu viprarṣiḥ ... parānmukhaḥ." In the same place in the chapter which describes the faults of Kali, it is said that "kurvanti ... tamasāviṣṭacetasaḥ." Intending to refer to them only, the Sūrya Purāṇa says "puruṣottamāśritya ... teṣām mādhvaḥ." In the Śankarasamhitā of the Skanda Purāṇa during the description of the ritual worship of Śiva, it is said "nekṣeta pūjāveḷāyām ... bahiṣkṛtam." When one asks who is it that is ostracized, it answers "dadhīcinā gautamena ... bahiṣkṛtāḥ". Thus one should see the curses of Bhṛgu, etc., which are mentioned in the Skanda Purāṇa, etc. The word "danu" means those that are enveloped by tamas and who do not honour the deeds that remove the faults of Kali. The word "kali" signifies those who are blinded by delusion based on the statement "kalau rudrau mahādevo ... daivatam".

Now would you say that no one has such complete faith in the greatness of Śiva, or no one worships His qualities with such devotion or no one attains the appropriate fruits?

Saying that god Nārāyaṇa has that devotion, the author suggests that the faith and devotion in the glory of Śiva, etc., are very rare by enumerating.

VERSE 11

> "O Śiva, only god Nārāyaṇa alone in the world is able to know your great immeasurable glory. He alone is able to constantly practice steady devotion at your feet. He alone is able to gain your excessive grace with worships, O giver of boons! The god Nārāyaṇa is ever victorious."

By mentioning the grace, it follows that the attainment of all desired goals is complete. Therefore, it is not separately mentioned. Viṣṇu's knowledge of the glory of Śiva and his great devotion to Him are proved in the Kūrma Purāṇa statement "kṛṣṇadvaipāyanaḥ ... kṛṣṇam vā devakīsūtam". Now there is a statement in the fourth skandha of the Bhāgavata Purāṇa in which Brahmā addresses gods who are praying to pacify Śiva who was angered during the sacrifice of Dakṣa, "nāham na yajño ... kṛpām vidhitsit". There is also a statement in the eighth skandha of the same work in which the gods address Śiva "na te giritrā ... yatbrahmā nirastabhedam". Such statements refer to the difficulty in comprehending the reality of Śiva by other men. They do not mean that Hari did not know about Him. Therefore there is no conflict. He is intent upon worshipping Śiva above all, and Śiva bestows most favours on him. Thus it is said in a statement by Śiva in Sanṣuptika "aham yathavadārādhyaḥ ... mama na vidyate". Vyāsa also points out in the Droṇa Parva of the Mahābhārata "devadevastva cintyātmā ... karoti vṛṣabhadhvajaḥ". He gains the highest seat because of the grace of Śiva. It is shown in the Mantravarṇa which

introduces Linga as the place of manifestation of Śiva in "tava śriye ... cārucitram" and specifies it by "padam yadviṣṇoḥ ... upamam nidhāyi". Its meaning is explained in the Parāśara Purāṇa "raudram lingam ... paramam padam." In the caturbhujābhiṣeka chapter of the Kāśīkhaṇḍa, it is described that Śiva coronated Viṣṇu and gave him many boons such as the abode of Vaikuṇṭha, Lordship over the whole world, valour more than Himself which are not easy to obtain by others.

In the description of the tīrthayātrāvidhi in the Vana Parva of the Mahābhārata, it is said that "tato gacchet ... bhavinyati na samśayaḥ". In the chapter on austerities in the Droṇa Parva, it is mentioned that Śiva gave the Supreme Valour to Nārāyaṇa who pleased Him by practising penance for sixty thousand years in the Mainaka Mountain. And in the Pārijāta Samhitā of the Harivamśa it is said "iti samstūyamānastu ... na tad anyathā". Thus the statements in the Śiva and Linga Purāṇas should be explained. Thus is the introduction.

Now in order to establish Śiva as the Supreme Deity in the world, and in order to show His limiting adjuncts and the qualities associated with Him, the author describes the real form which is free from any limitations.

VERSE 12

"That which is called Eternal and in the form of Infinite Bliss, Consciousness and Existence, that which becomes clear upon the removal of all dualities which is called the inner self, that which is the object of knowledge of the Upaniṣads which contain many statements with unbroken meaning, O Mahādeva, you are that lustre which is known as the Supreme Self."

Many Vedāntic texts describe the Supreme Brahman. Some refer to it in the third person such as in "satyam jñānam anantam brahma" [Taittirīya Upaniṣad II:1:1], "asthūlam anaṇu" [Bṛhadāraṇyaka Upaniṣad III:8:8], etc. Some refer to it in the second person as in "yo'yam vijñānam mayaḥ" [Bṛhadāraṇyaka Upaniṣad IV:4:22], etc. Some are in the form of mahāvākyas describing the unity of both the persons as in "tat tvam asi" [Chāndogya Upaniṣad VI:8:7; VI:9:4; VI:10:3; VI:11:3; VI:12:3; VI:13:3; VI:14:3; VI:15:3 and VI:16:3], "aham brahmāsmi" [Bṛhadāraṇyaka Upaniṣad I:4:10], "ayamātmā brahma" [Māṇḍūkya Upaniṣad 2], and "prajñānam brahma" [Aitareya Upaniṣad V:3].

In the same way, the word "pratyak" in this verse refers to the meaning of the term in the second person. Because of that, the body, sense-organs, etc., which are the objects of identification with the soul are referred to as "this" and "that" and therefore are external. On the other hand, that which is internally focused is called the "jīva" which is the lower kind of ego principle. Because the modification of consciousness goes inward. The rest of the adjectives show the meaning of the term "tat". There also the summary of the five mahāvākyas which are mentioned as should be summarized in the sūtra "ānandāyaḥ pradhānasya" is given by the adjectives which is called "Bliss-Existence-Consciousness", "Supreme Self" and "Infinite". By the term "parābhūta", etc., the reference is to the subtleness, etc., which are determined as "should be summarized" in the sūtra "akṣaradhiyām". It is very skilfully explained by the ācāryas that their summary is a means in understanding the Brahman which is beyond the five-fold things. Others think that it is worship. The terms "pratyaguditam", "uktarūpam"

and "jyotiḥ" in the above verse show the meaning of the mahāvākyas by referring to the same thing. Now Brahman which is beyond the five-fold[2] things cannot be proven by proofs which depend upon contact. Therefore, it is said with unbroken meaning.

Even though Brahman is like that, the author describes the Supreme Saguṇa form which is qualified by Māyā in which the divisions of guṇa etc. are imagined for happily bestowing favour on the world.

VERSE 13

> "You're beyond all guṇas and yet contaminated by Māyā. You appear as endowed with guṇas. You reveal a body which is with three eyes, dark throat and which is with Ambā. Known by the names such as Śiva, Bhava, etc., You are victorious. You are the Controller of all the worlds together with Hari, Hara and Brahmā."

By the use of the word "iva", he shows that because the qualities are imaginary they don't enter reality. From this, the relation of the name and forms also is as understood imaginary. Therefore, there is no separate mention of it. The meaning is adorned with many qualities such as omniscience, etc, which are attributes of Anga; knowledge, detachment etc., which are attributes of avyaya; and sovereignty, etc., which are attributes of Bhaga; and other many qualities such as satyakāmatva, etc.

But the attributes such as omniscience, etc., which are known as Anga; the attributes such as knowledge, detachment, etc., which are known as Avyaya, and the

---

2 niṣprapañca, pañcendrīyātīta, pañcamahābhūtātīta, pañcabhedātīta, etc.

attributes such as sovereignity which are known as Bhaga, and many other qualities such as satyakāmatva. By the term "māyā", the author mentions the limiting adjunct describing the attributes of that which is without attributes. The term "māyāśabalitaḥ" is that which is referred to as the prototype by Māyā which is of the nature of avidyā, and which is the limiting adjunct of the nature of consciousness. Since He is predominantly of the pure sattva quality referred to as the prototype by Māyā which is separate because of the limiting adjunct of Ignorance. The term "Śiva" refers to the Lord with all his qualities or the eight names beginning with "Śiva". Although there are more than a hundred names of God such as Śambhu, Śankara, etc., the eight names beginning with Śiva are specially mentioned in the Rahasyāgamas in "Śivo maheśvaraścaiva ... sarvabhūtam samudhṛtam". The eight names beginning with Bhava are recited in the mantras of the Āpastamba School. They appear in the ritual offering to Īśāna in the Āpastamba Sūtras, in the śūlagava Homa in the Bodhāyana and Āśvalyāyana Sūtras in the ritual of evening worship, and in the regular worship as well as the consecration of Mahādeva in the Bodhāyana Sūtra. They appear in the description of dedication in the worship, in the ritual ablutions, and in the domestic fire sacrifices in the Bodhāyana Sūtra. Therefore those names are understood as special. This understanding of their being special is based on the intention of mentioning them as the principal. Here some don't wish that there is Supreme Reality which is the cause of everything other than these images with attributes. Others regard that it is formless [without a body] concealed only by Māyā expressed only by the words "parabrahma" which is used in the Brahma Sūtras.

One might think that the description of Śiva as being with Pārvatī is from both points of view. And the description of His assuming the form and being referred to by the words "bhava", "Śiva" etc., apply only to Rudra with attributes who is included in the three images. And Brahman which is the object of description in the hymn is referred to by the same form. Now the author specifies its meaning. The words "sa harihara" are explained by referring to the Brahmopaniṣad which speaks of another principle that is higher than Brahmā, etc., expressed by the word "indestructible" which is the essence of all the gods as expressed in "athasya puruṣasya ... viṣṇuśceśvaraśca". In the statement "na tatra devā ... pitara īśate", He is shown as the only sovereign. In "eko devas sarvabhūteṣu gūḍhaḥ", He is shown as immanent in all, and as a giver of fruits of all actions. In the Tāpanīyopaniṣad first the worship of Brahmā, Viṣṇu and Rudra who are denoted by the three mātras of "akāra", "ukāra" and "makāra" in the place of the navel, heart and the centre of the eyebrows as described in the statement "akāram brahmāṇam nābhau ... makāram rudram bhrūmadhye" is enjoined. Then, by the statement "omkāram sarveśvaram dvādaśānte" another principle higher than them endowed with all the qualities of sovereignty expressed by omkāra which is representative of totality, and the object of worship at the end of the 12th day is shown.

The Maitrī Upaniṣad explains the division of the guṇa tāmas which is known as ignorance by establishing the higher principle as the substratum of tāmas beginning with the sentence "tamo vā idam ekam āsīt" and "tat pareṇeritam ... rajaso rūpam". Then it mentions that Brahmā, etc., modified by the guṇas, rājas, etc., are parts of the Higher

Principle which is the substratum of tāmas by the statement "tasya proktā ... saḥ yo'yam viṣṇuḥ". Thus the Maitrī Upaniṣad clarifies another principle which is higher than them. In the discussion of the deities presiding over the tanmātras and of the praṇava in the Yogayājñavalkya, the statement "akṣaratrayametattu ... praṇavam budhāḥ" and the statement made by the Lord in the Bhāgavata Purāṇa, etc., "aham brahmāśca sarvaśca jagataḥ kāraṇatrayam", both the statements make it clear that there's another principle with praṇava as its deity which is higher than the images of the guṇas which are known as the triad of causes which are the three deities presiding over the tanmātras. The Bhāgavata, the Viṣṇu Purāṇas, etc., understand the Supreme Brahma which is beyond the three images by the statements "sattvam rajastameti ... sattvatandranṛṇāmsyuḥ" and "brahmāviṣṇuśivā ... brahmaśaktayaḥ". Also, it is indisputable that Brahman which is the cause of the world is the Consciousness modified by Māyā. And Brahmā, Viṣṇu and Rudra are the form of consciousness modified by their specific qualities. This is indisputably accepted in the said Maitrī Upaniṣad sentence in all the Purāṇas, and in the Tāpanīyopaniṣad by the statement "sainā citrā ... brahmāviṣṇuśivarūpiṇī". Therefore, it is appropriate that when there's a difference in the limiting adjunct that which is modified also becomes different. Therefore the view that Brahman who is the cause of the Universe and is modified by Māyā is beyond the images of the guṇas is written in stone. His form described as being with Umā is understood from the mantras in the Kaivalyopaniṣad, etc., such as "umāsahāyam parameśvaram prabhum" and "ṛtam satyam param brahma". And the fact that He is expressed by the

words "Śiva", "Śambhu", "Rudra", "Īśāna", "Maheśvara", "Mahādeva", etc., is determined by the derivative meanings and usages seen in the Atharvaśiras and Atharvaśikhā, etc. One should not suspect that Rudra with the attributes is the subject of discussion in the multitude of the said Upaniṣads because Rudra with attributes is mentioned everywhere together with Brahmā and Nārāyaṇa as one of His powers. One should not say that the word referring to Rudra as recited among the powers in that context is about another Rudra who's the part of Rudra with attributes. It is appropriate that the word "Rudra" recited in the proximity of Brahmā and Viṣṇu is about Rudra who is the Destroyer. This is as per the nyāya "yat prāye śrūyate ... avagamyate".

Now if you say that the Supreme Principle is not described as having a form because the mantras in the Kaivalyopaniṣad, etc., are about worship, and the worship can be explained by superimposing a form, it is not so. Even if the mantras are about worship according to the avirodhe devatādhikaraṇanyāya, the establishment of the recognized meaning is unavoidable. One shouldn't doubt that there is a conflict with the śruti "apāṇipādam". If you accept that there is a conflict with the śruti which describes Nirguṇa Brahman, then there will be a predicament of not understanding the guṇas such as satyakāmatva, etc. If you say that this will be a favourable predicament, then there will be a conflict with the commentary on vyatihārādhikaraṇa "yathā dhyānārthe'pi ... īśvaraḥ prasidhyati". The justification of the statement by saying the attributes which are formed by Māyā do not in reality create obstacle in understanding the higher principle as being free from attributes, is valid here also. The fact is that the bhāṣyakāra first established

that the form is superimposed on the Supreme Principle in the commentary on the sūtra "rūpopanyāsācca". After the commentary on the sūtra, there began different explanations because others did not consider the explanation as correct or appropriate because Brahman is without form, is with the intention that there will be a conflict with the Muṇḍakopaniṣad which is about Brahman with attributes. And therefore the superimposition of a form on Brahman cannot be reconciled. Elsewhere he has mentioned the existence of a form of Supreme Brahman with the words "syāt parameśvarasyāpi ... sādhakānugrahārtham". The sūtrakāra who has explained the similarity of the enjoyment of Brahman and those who adhere by the grasp of the ego in enjoyment on the sūtra "bhogamātrasāmyalingācca". The word enjoyment is well-known in the sense of the enjoyment of objects which are dependent upon the body. Now if there's no contradiction with another proof, the meaning of the words can be understood from the words referring to something else. But here there is a conflict with another śruti if you accept a permanent fourth form for Brahman other than the three forms. Because having introduced the Supreme Brahman modified by Māyā, the Maitrī Upaniṣad mentions the three forms as the intial forms of the supreme form by the statement "tasya proktā ... viṣṇuriti". Now if there's an earlier form of Brahman, how can these be initial? Those born earlier are called the initial. Therefore there is no fourth form of the Supreme to the exclusion of the three forms. It can be determined by the usage by the elders describing Brahman as having form is on that basis only. The statements of the Bhāgavata describing the ascetic practices of Atri support this same meaning.

There, having introduced the asceticism of Atri and having mentioned his wish for the fruit by the statement "śaraṇam tam ... cintyam", it proceeds to explain that when all three gods, Brahmā, Viṣṇu and Rudra, quickly appeared there for giving a boon, Atri praised them, saluted them with all proper rites and asked "eko mayeha bhagavān ... vismayo me." They answered "yathā kṛtaste ... dhyāyasi te vayam." Here it is clearly revealed that there's no other fourth image of the Supreme that is other than the three images and is the locus of the manifestation of all the powers of sovereignty. If it had been so, then there would have been a predicament that the Supreme would have appeared in that form only. Otherwise there will be a conflict in explaining that the sage is a person of true resolve. It is impossible to say it here that as in the Gajendra vimocana episode, the manifestation is in the form assumed because of the devotion of the mediator. If it had been so, then the question "eko mayeha ... vismayo me" becomes invalid. Therefore it is not appropriate to accept the form of the fourth.

Here it is said the fourth image qualified by having Umā as a companion is understood from the letters of the mantra "Umāsahāyam", etc. It is not possible to say that image also is superimposed for the sake of meditation. In the Samāna chapter of the Chāndogyopaniṣad while using the guṇopasamhāra nyāya, Brahman that is to be worshipped is mentioned as the image derived from the letters of the said mantra. It also mentions with the statement "eṣa ātmā apahatapāpmā" that ātman does not have the attributes of old age, death, hunger, thirst, etc., which invariably apply to those with forms. If there is no form of the fourth, such denial will be a denial of something that is not applicable.

One shouldn't say that the qualities of not having old age, etc., are also superimposed like having the form, etc., only for the purpose of worship. The statement "asmin kāmāssamāhitāḥ" makes it clear that those qualities are not superimposed.

Now if you say that the qualities of not having old age, etc., should not be worshipped as qualities of a form. The statement "eṣa ātmā apahatapāpmā" [Chāndogya Upaniṣad VIII:1:5 and Maitrī Upaniṣad VII:7], etc., mentions the qualities of ātman and reads its qualities together with satyakāmatva, etc. Even though old age, etc., are not applicable in the case of ātman, still the qualities of being free from old age, etc., are self-evident with regard to the ātman. Therefore, these qualities are referred to as the subject of worship like the qualities of not having old age, etc., which are heard in the chapter on Nirguṇa like the prohibition of anuyāja, etc., during the ātithya or for praise.

All of the aforementioned is not so. When according to the sarvavedāntapratyayanyāya only Brahman that is endowed with a form becomes the subject of worship, the attributes such as not having old age etc. can be construed only as attributes of a form because of the appropriateness and by following the elaboration made in statements such as "tasyopari Śivam ... śobhanam". In that case also, it is possible to understand the attributes of ātman through those attributes. The mention of His name together with His attributes can be understood as in the statements "trilocanam nīlakaṇṭham praśāntam" and "buddhimān ... mahābāhuḥ". And that which is being repeated for the purpose of injunction by the statement "tasminyadantanveṇṭavyam" cannot be for the sake of praising. Therefore by referring to the qualities of

form such as not having old age, etc., as existing naturally, and by enjoining that they are the subjects of worship, it is determined that they are not superimposed. Therefore the image of the fourth should certainly be accepted. Thus it is said in the Sūta Samhitā "Umārdhvigrahā ... śāsvatīśrutiḥ". The Parāśara Purāṇa beginning with "sākṣātparatarasyaiva ... sāmbā candrārdhaśekhara" and ending with "Brahmaviṣṇumaheśānāḥ ... dhyāyanti nirantaram" also says that. Thus in the statement "ya eno'ntarāditye ... puruṣo dṛśyate" refers to Him as being in the centre of the Sun as though well-known. Otherwise, there will be no explanation of the dialogue of Brahman with the gods heard of in the Kenopaniṣad and the Atharvaśiras. The statement "ajātamimamevaikam ... dakṣiṇam mukham" by Vāyu which elaborates by excluding others and by mentioning Him as being without birth. It clarifies the quality of beginninglessness of the form. The Śvetāśvataropaniṣad statement "ajāta ityeva ... pāhi nityam" is the proof in the acceptance of the divine form of God. That these statements are about the form of the fourth will be explained in those further contexts as they come. Moreover, the Purāṇas describe Him as being with a form in the chapters on the discussion of Paramaśiva everywhere which proves that He has a form. One should not suspect here that it will be proved because the subject of these statements is Rudra with attributes.

In all those Purāṇas which uphold the supremacy of Śiva, He is described as being higher than the three causes. There's no proof for accepting the higher fourth as other than Him. Thus, in the first part of the Kūrma Purāṇa, upon praising Brahmā, Viṣṇu and Rudra, it is said "ebhyaḥ

parataro ... śāntidā sadā". In the latter part also it is said "sarvāsāmeva śaktīnām ... bhedaste parikīrtitāḥ". The Śiva Purāṇa says "sṛṣṭe pravartako ... Śiva paramakāraṇam". The Skanda Purāṇa says "brahmāviṣṇuśca rudraśca ... sarvakāraṇamīśvaraḥ". Thus the statements in the Linga, Sūrya, Padma, Garuḍa, Brahmāṇḍa, Śivadharma Purāṇas also should be seen. Some of them will be cited later on, and one can see that they are clearly of the same opinion. For the fear of over-extension, they are not being cited here. Therefore, it is proved on the basis of many śrutis that the Supreme Brahman has a form. In order to reconcile with this view, the word "tanu" in the Maitrayaṇī śruti should be understood as referring to a part based on the statement "rājaso'msa" and the word "agraya" meaning "initial" should be explained as being initial in comparison to other images of Brahmā, etc., that have a beginning. Or in the Pāṇini Sūtra 5:4:93 "agrākhyāyāmusāraḥ", the word "agra" is known to be in the sense of primary or prominent. Therefore one should explain the word "agrya" to mean that were born in the primary form of Paramaśiva, because the three forms were born in the form of Paramaśiva. Although in the section beginning with the words "bhāve chhandasi" [Pāṇini Sūtra 4:4:110], the suffix "yat" is prescribed by the rule "agrādyat" [Pāṇini Sūtra 4:4:116], the meaning of "bhava" is "existence" not "birth" because there are separate sections of "tatra bhavaḥ" [Pāṇini Sūtra 4:3:53] and "tatra jātaḥ" [Pāṇini Sūtra 4:3:25]. In a statement such as "namaḥ kāṭyāya ... sarvasyāya ca" meaning "salute him who is related to the whole to the lower ground, salute him who is related to the pools and the ponds" because of the existence of the Supreme God in the wholes, etc., the suffix in the meaning

of existence is seen. In the smṛti "nāsāto vidyate bhāvaḥ" it is understood that the effect that is produced exists in the place where it is caused. In this case also, the suffix in the sense of existence is not contradictory. The suffix in the sense of existence is seen elsewhere also in the sense of birth as in "ūravya", "ūruja", etc. In the dialogue between Śiva and Rāghava in the words "ya ekaḥ śāśvato devo ... trīn putrānasṛjatprabhuḥ", the three images are shown as born in the body of Paramaśiva. The said Bhāgavata statement intends to say that "it is difficult to view the image of Paramaśiva because it is extremely esoteric. Therefore in order somehow to fulfill the wishes of Atri, He appeared in the three incarnations of Soma, etc., and He appeared in the form of three images in order to support the functioning of the world." Therefore there is no conflict.

In the Śiva Purāṇa, Brahmā while describing Śiva's greatness mentioned the difficulty in attaining the vision of the image of Paramaśiva by the statement "aprākṛtavapuḥ ... varjitaḥ" and says "hariścāham ca rudraśca ... darśanakāṅkṣiṇaḥ". Now one may say let there be a form of the Supreme, even then the words Śiva, Bhava, etc. which are expressive of Rudra who has attributes can also be used to express the Supreme Self because there is no difference in the entity. Therefore one should not accept that the Supreme is the subject of those words.

If you say so, then it is not so. Derivative meaning of those names is well-known as referring to Brahman that has become contaminated by the specific images such as having a blue throat, etc. In the Atharvaśiras, Atharvaśikhā etc., the words "Maheśvara", "Mahādeva", etc., are explained as His names. Therefore it should be accepted that Brahman is expressed by the words Śiva, etc.

Now if the Puruṣa, who is in the company of Umā and whose image is coloured with the description of having three eyes, etc., the subject of worship in the form of linga, etc., and has having many kinds of greatness in the Purāṇas about Śiva, is the Supreme Brahman, then who is the third, i.e. Destroyer, after Brahmā the Creator and Nārāyaṇa the Preserver, and what is his name and form which the Purāṇa describes him? It can be said that whichever kind of form Supreme Śiva has, and whatever his names are, the Destroyer also has the same form and same names. Thus it is said in the Sūta Samhitā that "taptāyaḥpiṇḍavadviprā ... suvratāḥ". In the Śiva Purāṇa also, having praised the greatness of Rudra, the presiding deity of Destruction, it is said "sa eṣa bhagavān ... tadājñāparipālakaḥ". Although there's no Purāṇa which describes Him to the exclusion of everything else, even then because of the immediate proximity, He is mentioned in the Purāṇas which are about Paramaśiva as has been illustrated immediately in the Śiva Purāṇa. Also, Parāśara said "māheśvarapurāṇāni ... vadanti ca mahāmune". Thus He is worshipped in the linga, etc., in the same place where Paramaśiva manifests. Thus because of the similarity of name and form, etc., Paramaśiva and Rudra with attributes are clearly understood to be very close to each other than Brahmā and Viṣṇu. Therefore they are treated without any difference in the Purāṇas, etc. Śaivas take great pride in them and refer to their qualities, conduct, etc., as the same. Therefore some cannot distinguish between the two even now.

Now among the images of Śiva described in the Purāṇas, etc., which are of Paramaśiva and which are of Rudra with attributes. Some say that the form with the blissful dance,

i.e., Ānandatāṇḍaveśvara, the second being Dakṣiṇāmūrti and the third one being Ardhanārīśvara in the dancing posture. Only those forms are of Paramaśiva. Other forms are of Rudra who's endowed with guṇa. We do not like it, because in Yogayājñavalkya, Paramaśiva is mentioned in the form of the five-faced Sadāśiva with the words "ākāśevāyumāropya ... śikṣitaiḥ" after saying "pṛthivyām vāyumāropya ... suprasannamanusmaran". In the Vāyu Samhitā while prescribing the ritual worship of Yogeśvara, the five-faced image is mentioned in the same manner. In the Kūrma Purāṇa, in the description of the cutting off of the fifth head of Brahmā by Śiva, the latter's image as sitting with Umā as His consort and holding the trident weapon is mentioned with the words "athānvapaśyadgirīśam ... sanātanam". Therefore according to the instruction of the teachers of the Āgamas, other forms of Paramaśiva should also be accepted. They are not shown here because judgement about them is very secret and can be understood only with the instruction by a guru. Thus it is established that Brahman is the fourth cause of the Universe. This Brahman is that one who has Umā as His companion and the moon on His head.

Now from some statements it can be understood that Brahman who is beyond the three forms and who has Māyā as his limiting adjunct, is Nārāyaṇa. Thus in the Viṣṇu Purāṇa it is said that "brahmā dakṣādayaḥ ... janārdanavibhutayaḥ". Similarly, there are statements in the Bhāgavata and the Bṛhannāradīya Purāṇas. This meaning has been explained in the prapañcasāropakrama in the question and answer session between the three forms and the best puruṣa on the couch of śena. One can understand this meaning as

based directly on the śruti because Nṛsimha is named as the fourth in the Uttaratāpanīya and Pūrvatāpanīya. Brahmā, etc., are enumerated in the manifestations of Nṛsimha in the statements beginning with "brahmā ... prakṛtirvidyā" and ending with "sarvam yo ... tasmai te namaḥ". Then how you determine that Paramaśiva is the fourth. Here it is said that the fourth leg of Vaiśvānara, etc., is heard to be without attributes. In the Uttaratāpanīya, Hari is not the Supreme endowed with forms without attributes. If you object that the Self is without attributes, then there's a śruti "Śivam śāntam....." Thus the fourth is Śiva alone. The anuṣṭhub is the indriyannyāya, or let the fourth step of the Self be in Nṛsimha. If it is said like that, he will not be saying that Hari is beyond the three images endowed with qualities.

The consort of Umā whose connection with the statement is understood from being in the same reading which mentions vidyā from the statement of Śiva "mamaiva ... samjñita". That Śiva is counted separately from the Trimūrtis and from the fiftieth puruṣa joined with Prakṛti according to the Kūrma Purāṇa statement "yojayāmi ... pañcavimśakam". That Śambhu in the form of Brahman which is limited by Māyā, who is beyond the three forms is established by many different śrutis from Atharvaśikhā, etc. This is acceptable to us also.

The statement from the Pūrvatāpanīya is not capable of discarding the above statements and establishing Viṣṇu as Brahman. Therefore the author begins to indicate that Śiva who is inherent in the three forms is the self of all entities. Or Śiva begins to count Viṣṇu also among his powers as in the statement of Kṛṣṇa "vṛṣṇīnām vāsudevo'smi" [Bhagavadgita X:37]. Or because the statement "atha kairmantraiḥ ...

devam studhvam" contains the prologue and epilogue, it is understood to be an eulogy. Or the author should be led by explaining that in the case of Nṛsimha who is His Incarnation, the statement "viriñcinārāyaṇaśankarātmane" mentions Nṛsimha as the soul of Brahmā, etc., in order to praise Him. A similar eulogistic statement has been made in the case of the Sun as well. Thus the statements from the Purāṇas become meaningful by understanding Viṣṇu as higher than Aniruddha, etc., also. Those statements are not capable of establishing Viṣṇu as higher than the three forms. Thus Rudra, Viṣṇu and Druhiṇa are the manifestations of Śiva. They also have manifestations which are appointed in the Destruction, Preservation and Creation of the world as is known from Vāyu Samhitā, etc. The three manifestations of Brahmā are Virāṭ, Kāla and Puruṣa. Viṣṇu's three manifestations are known as Śankarṣaṇa, Pradyumna and Aniruddha. And Rudra's three manifestations are Hara, Mṛḍa and Bhava. Now these manifestations are the intermediate authorities in Creation, etc., like Dakṣa, Manu, Antaka, etc. Thus, statements which mention Viṣṇu as higher than the three forms can be understood as mentioning Viṣṇu as higher than His three own manifestations. The mention of manifestations by the names Brahmā, etc., can be explained by their having authority over Creation, etc., which is common to Brahmā. In the Kūrma Purāṇa their names are seen in that manner in the passage "ekā bhagavatī ... puruṣaḥ sṛṣṭikārikā". The statement pertaining to the three forms of Brahmā should also be explained in a similar fashion. Thus in Vāyu Samhitā having introduced Brahmā by the statement "tadaṇḍe'smin ... brahmasamjñitaḥ", and having shown his manifestations by tridhā vibhajya

... tribhissvayam", the divisions of the guṇas, those manifestations are shown by the statement "sattvam rajaśca ... tridhā vibhoḥ". In that verse also, the words Brahmā, etc., are used in the sense of those manifestations.

Now then, the statements which mention Śiva as higher than the three forms also refer to His being higher than Bhava, Mṛḍa and Hara who are manifestations of the Rudra of Destruction. Therefore, let the Rudra of Destruction be the Śiva of whom you are thinking of. There is no proof of His being higher than the three images of guṇas.

If you say that, it is not so. In the Śiva Purāṇa, the statement "sṛjatyaśenāmīśasya ... bhinnastu rakṣati" mentions that Brahmā, Viṣṇu and Rudra together with their manifestations perform their functions at the behest of Śiva. In it the ritual worship of Yogeśvara, it is enjoined that Brahmā, Viṣṇu and Rudra who cover their own manifestations be worshipped in the covering of Śiva. The Yogayājñavalkya introduces the well-known Brahmā, etc., by discoursing on their forms, etc., and mentions Sadāśiva as higher than them. Therefore it is proven that he is higher than the three forms. Then, in Viṣṇu Purāṇa, Brahmā says "yasya prasādādahamacyutasya", etc. From that statement how can Viṣṇu's superiority to the three forms not be established. In the statement of Brahmā, the use of the word "aham" is not applicable to Aniruddha. If you say so, that is not so, because Aniruddha is the presiding deity of the ego-principle. As in the statement "vaikārika ... tridhā", the use of the word "aham" mentioned only by a part of the name can be explained. Even if the word "aham" refers to the speaker, it can be explained as referring to Pradyumna as He is referred to by the term "Puruṣa" in "yasmācca madhye ... purāṇaḥ". Based on that

one term, it cannot explain that Viṣṇu who is not arrived at from the śrutis is higher than the three images. In Viṣṇu Purāṇa itself, having praised Nārāyaṇa who is the subject of discussion of that Purāṇa, He is mentioned as latter to Brahmā who is the cause of the world by the statement "sa paraḥ sarvaśaktinām ... samantaraḥ". In the introduction to the Bhāgavata Purāṇa, listening to the tales of God, etc., is presented by "tasmādekena manasā ... nityadā". Then the question arises as to Who is God? The Bhāgavata answers that the question reiterating that the benevolent part of the Supreme God which is characterized by the sattva guṇa by the verse "sattvam rajas tamaḥ" etc., and by explaining that He should always be worshipped as explained before. It goes on to explain "bhejire munayo'thāgre" as revealing the gradual process of salvation as a result of worshipping Him. Then it describes Him as the subject of all the Scriptures or Vedas, and mentions by the statement "jagṛhe pauruṣam rūpam" that He assumed various forms for sport. By the statement "etan nānāvatārāṇām nidānam bījamavyayam" it shows that His is the original form of all the incarnations of Viṣṇu. It has been explained that the part of the Supreme Puruṣa qualified by sattva is itself the Supreme Principle of Viṣṇu. The Parāśara Purāṇa mentions by the statement "maheśvarapurāṇāni", etc., that the śaivite purāṇas are about both the Supreme Śiva [Paramaśiva] and the Rudra of Destruction [samhāraśiva]. Then it mentions by the statement "vaiṣṇavāni purāṇāni ... caivānayādiśā" that the Vaiṣṇavite purāṇas end in Viṣṇu who is in the three images, and he is the Supreme Reality. Therefore it is appropriate that the Supreme Śiva alone is the fourth image. That's the decision.

Or let there be the image of Nārāyaṇa in the fourth category also. There is no rule that in the fourth category, there's only one form of Brahman. It is known that not all Śaivite Purāṇas are harmonious with each other, and the statement by the noble ones "giriyāmāhurdevīm ... āgamavidaḥ" indicates the existence of the form of Bhavāni also. Here also it is understood in the same manner in a statement "pariśkurvan sāmbam vapuḥ". But this is a manifestation of Bhavāni the Supreme Power in the male form. The explanation of the Āgamas is "ekaiva śaktiḥ ... samare tu durgā". Also, there is a statement "Umāyā sa hariḥ ... Śivā smṛtā". The Brahmāṇḍa Purāṇa says "prakṛtistvam pumān ... pañcavaktraḥ pitāmaḥ". The Āditya Purāṇa refers to her as the power of Śiva by the verse "nāvayorvidyate bhedo ... tvamaham dinam". In the Kūrma, Vasiṣṭha, Linga and Āditya Purāṇas among others, there is a description that Śiva and Nārāyaṇa entered the forest of Devadāru as husband and wife. In that context it is said "yā tasya pārśvāgā ... hariḥ." The Linga Purāṇa clearly explains that Viṣṇu is the field of Śiva by "eṣa bījī ... yonyāmaṇḍamājāyate". Śiva and Keśava are near each other as linga and kṣetra in the Śivanābha linga form. Its meaning is clarified by the characteristic of Hari as being the left half in the form made up of both Hari and Hara together. There is a statement by the noble ones saying "yo'yam cakāsti ... pratipādayanti". Thus, Nārāyaṇa in the fourth category is subordinate to Śiva like Bhavānī. Therefore there is no conflict in establishing the form of Śiva as the Supreme Almighty.

"In determining the Supreme Reality of Viṣṇu, two opinions have been put forth. Good wise men should

consider and accept whatever is appropriate. In both the views it is stated that God Śiva, the beloved of Ambikā, the first among all the images of Brahman, the Lord of the World has Brahmā, Viṣṇu and Hara as His parts as Bhairava, etc., are the parts of Hara, and as Matsya, etc., are of Śrīpati."

It is proven that Śiva is higher than all other gods. This view is based on the rules about the statements concerning Śiva propounded by the noblemen. All those statements have a strong basis, and are understood to be valid. Statements about other gods are heard in śrutis and smṛtis. Those that contain similar words are understood to be guṇavādas. For example, in determining which ritual more weighty, would Agnihotra be the same as Agniṣṭoma though both are similar sounding? Although the Mahābhārata is shown as more prominent than the Vedas in the statement "bhāratam sarvavedāśca ... bhāratam", would it be more important than all the Vedas? It has been determined by justifiable statements such as "matimanthānamāveśya ... Mahābhāratacandramāḥ" that the Vedas are the foundation of the Mahābhārata. The statements describing the superiority of the Mahābhārata are understood as arthavādas. Even then, those wicked men who are foolish and have become very bold by the study of non-Vedic opinions have become deluded. They think that "Let this Śankara, the Lord of Illusions, be different than those who are defined by sattva etc. Even then, let the sovereignty rest elsewhere. It is said that this understanding or process is based on śrutis in Atharvaśikhā, etc. However, if those śrutis are interpreted as having a different meaning, it cannot be proven. Therefore, I will explain in order all the śrutis with their interpretations as describing the Lord as the Supreme.

VERSE 14

"O Lord having discarded all gods such as Brahmā etc. Atharvaśikhā decided that you are the Lord of All, the Cause of All, and the Highest. The other gods have limited powers and were created together with other beings. You're the object of meditation by the good people. O Śiva, even then a very childish person becomes deluded."

In Atharvaśikhā, after following the question arising in the introduction "kimtaddhyānam ... kaśca dhyeyaḥ", after the discussion on meditation and meditator, it is stated for determining the object of meditation beginning with the statement "dhyāyitenānam ... śambhurākāśa-madhye", and ending with the statement "Śiva eko dhyeyaḥ ... samāptā'tharvaśikhā". Here the word "Īśāna" which is in the sense of Paramaśiva, by the convention of derivation is possible to understand as capable of by the rule of Pāṇini Sūtra 3:2:129. By derivation it refers to the natural and the highest sovereignity. By convention, it refers to the Supreme Śiva. Atharvaśikhā refers to that object of description by the word "Īśāna" with the intention that those who wish for the best should meditate upon Paramaśiva whose sovereignty is all transcendent.

Now the term "pradhyāyitavyam" is a praise because Śiva is extremely worthy of meditation. Therefore are the other gods not like Him? Is that why such determination? In order to suggest that that's correct, the Atharvaśikhā mentions the four, i.e. Brahmā, Viṣṇu, Rudra and Indra as prominent in all the world in the form of gods and men. It suggests that their sovereignty is limited. As an explanation and by citing it together with dīpaka by ending in the statement "sarvamidamityārabhya saha bhūtaiḥ" it shows

them as having the beginning by comparing them with the elements and senses. If it is so, then Paramaśiva also would be considered as being created, and he will not be the object of meditation as the others are not. Suspecting this objection, it is said "na kāraṇam kāraṇānām dhātā dhyātā".

The term "prasūyate" is connected by changing the plural "samprasūyante" into singular. Thus the meaning is that "on the strength of the mention of the birth of Brahmā etc., Īśāna who is their cause as proved from its meaning, who is the Bearer, Creator and Mediator of Brahmā, Viṣṇu, Rudra, Kāla, etc., who are mentioned in the Mantras and the Upaniṣads as the causes, and who intends to bring about the initial creation is not born from anyone." Although through this only this much is understood that the cause of Brahmā, etc., as understood from the meaning is not created. But that is not Īśāna. Still He is established as the object of meditation. Brahmā, etc., are shown to have defects which show that Brahmā, etc., are not the objects of meditation. In that case, if there are imperfections in Him, He also would not be the object of meditation. In order to remove this doubt that arises on this occasion, the possibility of having any imperfection should be rejected there. Otherwise by abandoning sentences in the middle and by accepting the sentences such as "viṣṇurūpāmśu yaṣṭavyaḥ" as an injunction of a sacrifice, there will not be the avoidance of many faults caused by the immediate reference to two puroḍāśas mentioned at the beginning. As in that case, there is a shadow of the intervening statement. Here also there would be a predicament of the irreconcilability of the statements. The faults seen in the case of Brahmā, etc., become resolved in the case of Īśāna just by the manner of

the arrangement of the sentences. On the strength of the elimination of those defects in the case of Brahmā, etc., as obtained from the meaning, it is understood that Īśāna is the cause of Brahmā, etc. Therefore it is determined that the absence of birth of Īśāna only is introduced there.

The words "dhātṛ" and "dhyātṛ" which are used here in a purely derivative meaning are construed with the word "tu" in "kāraṇantu". That seems to be the beginning of a sentence. The words "dhātṛ" and "dhyātṛ" which are construed in the same sentence have no gender of their own, and therefore can take the gender of another. Therefore there will be a predicament that these two words will be neuters because they will take the gender of the word "kāraṇa" that appears established in the same locus. When the masculine gender is heard, there is an expectation that the object that the word qualifies will be masculine. When there is a possibility of connecting the words that are heard nearby and are favourable to construct the expected meaning, there is no understanding of the elliptical meaning of another dissimilar word. The connection with the word "Īśāna" is necessary. Therefore it is determined that because Śiva is mentioned as the established cause of Brahmā, etc., as is proved by His powers, the subject that is discussed is the beginninglessness of Śiva. Therefore in the following sentence, the word "kāraṇam" is in the same grammatical declensional case as the word "Śambhu". The words "tatra ākāśa madhye" mention the place of worship which means the "Abode of Paraśiva" in the form of Infinite Space. Because of that, it is understood that in the heart space and in the circle of the Sun, etc., wherever there is meditation of Śiva, in all those places one should observe Kailāṣa made up

of the flame and meditate upon Śiva as being in the middle of it. The term "Sarveśvara" is used as the name of Śiva. In the Tāpanīya usage "omkāram sarveśvaram dvādaśānte" and in the Purāṇas, the term "Sarveśvara" is used as a name and not as an ancient adjective which means "endowed with all powers". Otherwise there will be a predicament of repetition. Or by understanding in the word "sarveśvara" in the derivative sense, by understanding the latter term in the conventional sense, and by understanding both terms together in both senses, there will be a problem of repetition. Therefore it indicates its own meaning. In the statement "ravikiraṇānugṛhītāni ... kamalāni", the latter word "kamala" refers to the attributes of lotus. Therefore, Śambhu is not merely without a beginning, cause of Brahmā, etc., and endowed with immeasurable powers, but He is expressed by the word "Sarveśvara", i.e., the Lord of All, which is specific to Him only. Therefore, He is the Lord of All. That is the meaning.

This is the logical explanation of His having sovereignty over all. In this manner it becomes shown that one should meditate upon Śiva only by abandoning Brahmā, etc. This is the meaning the śruti explains by literally speaking "Śivaikodhyeyaḥ", etc. Thus the elaborations themselves explain the meaning of this śruti. Similarly, in the chapter determining the prominence of Śiva over all in the Śiva Purāṇa, it is said "yasmāt ... ākāśamadhyagaḥ". In this passage in the first verse beginning with "sarvam idam" and showing the meaning with "saha bhūtaiḥ", although the meaning that they are born from Śiva, is not directly expressed in the original sentence, still it becomes established on the strength of the study of the next sentence. Having

established that, the term "yasmāt" is used. By the second verse it is shown that "na kāraṇam kāraṇānām dhātā dhyātā" is one sentence and connected with the same action. By the third verse, "nāmnā sarveśvara svayam", he establishes the word "Sarveśvara" as a name of Śiva or shows that the uncommon name expressed by the word "Sarveśvara" itself informs of His sovereignty over all. Thus, he avoids the repitition.

In the hymn of Śiva composed by Kṛṣṇa in the Harivamśa it is said "aham brahmā ... tvamīḍyaḥ". Here the mention of Kapila, etc., is for summarizing the meaning of other śrutis such as "ṛṣim prasūtam kapilam yastamagre". The connection is between "evam" and "kāraṇātmā" because of the showing of the kind of causality. Thus, He is the Lord of everyone because He is the cause of Brahmā, etc. Therefore, He is venerated by everyone. In this manner, the connection of the causality, etc., as the describer and the subject of discussion is clarified. Thus one can cite examples of elaborations seen in the Brahmāṇḍa Purāṇa, etc., such as "brahmaviṣṇvagni ... sarve maheśvara". Thus Śiva has been established as the Lord of All in the śruti itself with the exclusion of all other gods such as Brahmā, etc. Therefore, to talk about any other god other than Him as the Lord of All is the delusion of childish people.

Now the unlimited sovereignty of other deities also is heard in the śrutis such as "Hiraṇyagarbhaḥ ... patirekāsīt", "indro yātovasitasya ... uttaraḥ" and "agnirāgre ... devatānām". So the issue is that many beings cannot be the Lord of All in an alternative manner because there is no alternative in reality. It cannot be explained away through aggregation because there will be a predicament

of their being Lords over each other. Also, not with the arrangement according to the division of time through kalpas. In that view, the sovereignty of all deities would be limited by time, and therefore there would be a predicament that no one will be the Lord of All. Therefore, all should accept that in such statements some are about the directly perceived meaning, and some are otherwise indicative. There the statements referring to this are about the meaning that is directly perceived. The statements which are about other are indicative of something else. They should be established according to elaboration because it is not possible to establish them by the rules designed by our own intelligence because of the boundaries of the intellect of men are not properly established. Therefore it is not possible to establish the meaning based on the rules propounded by the intellect of men. Thus, there is a statement by Vyāsa saying "bibhetyalpaśrutādvedo ... syānmahātmanām". Thus, based on the strength of many elaborations that are already cited and will be cited later on, Atharvaśikhā is about that which is understood by direct perception. Other śrutis which describe the sovereignty of other deities, and which do not have similar elaborations, should be justifiably understood as being about the limited sovereignty of those specific deities which is not in conflict with other proofs.

The Reality is this. He who is not satisfied without thinking of the strength and weakness of logic, for such a person also, the author establishes the strength of this śruti.

VERSE 15

"O God whose qualities are pure, it is possible sometimes to reduce the complete sovereignty that is heard. O Śiva, that is not the intention of śruti to do that by logic by distinguishing you from the hosts of deities among whom Brahmā is prominent."

When there is a conflict between the two, that which is not wrongly defined is more powerful than that which is wrongly defined. In a statement such as "hastena avadyati" even śruti is understood as being contracted when it becomes untrue because of a conflict with the characteristic that is not wrongly defined. The statements that are cited as being about the sovereignty of other deities and other statements similarly arrived at, are wrongly defined. It is possible to understand the śrutis being about the limited meaning like in the cāturmāsya phala the nomenclature as undiminishing is used for that which diminishes.[3]

In order to distinguish Brahmā, etc., from the object of meditation, they found the fault in them as having limited sovereignty. In order to avoid the fault, it began to describe the unlimited sovereignty of Śambhu who is mentioned as the object of meditation. But if it is about the limited sovereignty, it cannot avoid the faults arising elsewhere because the world is not tolerant of limitations. This argument is not wrongly defined like the sentence "sa eṣaḥ anantaḥ". When the sky is mentioned as the resting place in the tradition of the chanting of the Sāmans, there arose a fault of the sky being finite. In order to avoid that fault, it was

3 vide Monier-Williams, p. 392, column 2; Mahābhārata XII:1007; Taittirīya Samhitā 1:6:10; Āśvalyāyana Śrautasūtra; Manu Smṛti; Muṇḍakopaniṣad I:2:3; Kātyāyana Śrautasūtra 14.

stated that "sa eṣo'nantaḥ". Therefore the characteristic of being infinite which is mentioned in it, is in the introduction itself, it cannot be indicated according to the tridaśāmara nyāya. It disregards the śruti "bhūtabhedābhidhāna" which is stronger than this sentence itself because it is wrongly defined as there is another explanation possible. In the sūtra "ākāśastallingāt", it is determined that the Supreme Self is expressed by the word "ākāśa". When a characteristic that is not wrongly defined can refute even the śruti that is associated with the order of its own sentence, then what about that kind of description of the sovereignty of Śiva which limits other śrutis which are about the prominence of other deities. Thus the strength and weaknesses are shown by the words "devatāgaṇād ... kevalam śrutam". Moreover it is not right to understand that a quality which is seen in one locus to the exclusion of another locus, is the same in both loci. Or the prominence or decline of the quality is because of the exchange in places. The prominence of the sovereignty of Śiva compared to Brahmā, etc., is unavoidale. Thus, it is established that Śiva's prominence is unlimited. The sovereignty of the other deities is of a lower category. The sovereignty of the other deities is not mentioned separately from Śiva. Therefore they do not have as much strength. This is shown by the adjective "naliṇaja mukhāt" which means "gods among whom Brahmā is prominent". Also here, the limited sovereignty of Brahmā, etc., and the unlimited sovereignty of Śiva has been presented in the form of argument. Evidence is the strong sign of true meaning. There is no such strong sign for other deities elsewhere. Therefore also this evidence. Thus it is said "na yuktya". That there is strength in the particular phrase connected with

both the terms "vyavacchidhya" and "cikhyāpayinitam". The meaning is without the introduction of the evidence and without the exclusion from Śiva; there's a wish to avoid a fault of only the term "śrutam" arisen elsewhere. Moreover the sovereignty of Śiva is heard as a form of the science of emancipation in the Upaniṣad which mainly determines the Supreme Deity who is an object of worship by salvation-seekers. The sovereignty of others has been mentioned in the mantras, etc., which are primarily about illuminating the deities connected with the rituals. From that reason also, this Upaniṣad is stronger. Also, after the statement "kāraṇantu dhyeyaḥ" here it is said "samāpta atharvaśikhā". Here its own conclusion which can be known just by stopping there, is verbally stated as though it is of some other śruti. It suggests that there's nothing else to say after this.

This śruti is strong also because it suggests that it is the most beneficial instruction, and the conclusion drawn by it, is the meaning of reality because the infinite sovereignty of Śiva with the exclusion of anyone else, and by enjoining His meditation.

In other śrutis in such descriptions of sovereignty of the other deities does not suggest the statement of reality. Thus by the term "api", the two kinds of strength of the Atharvaśikhā are suggested. With this the view that the unlimited sovereignty rests in the form of Nārāyaṇa alone is rejected. This view is based on the statement in the Nārāyaṇopaniṣad "patim viśvasyātmeśvaram", on the teaching in Bahvṛca Brāhmaṇa which mentions Viṣṇu as the most prominent among all the gods by the statement "agnirvai devāvāmo ... anya devatāḥ", on the Lokākṣi Gṛhyasūtra statement beginning with "agnaye

pṛthvyadhipataye svāhā" and ending with "brāhmaṇe lokādhipataye svāhā" which show the sovereignty of each deity, i.e. Agni, Soma, Vāyu, Sūrya, Indra, Yama, Varuṇa, Kubera, Mahāsena, Rudra and Brahmā over the Earth, asterisms, Space, Sky, Realm of the gods, Realm of the Manes, water, yakṣas, armies, Realm of the ghosts and of all the worlds, and then shows the unlimited sovereignty of Viṣṇu over all by the statement "viṣṇave sarvādhipataye svāhā". All this is refuted.

The statement "patim viśvasya" is amenable to limitations like the statement "viśvasmād indrottaraḥ". The śruti statements "agnirmukham ... devatānām", "agniragre ... devatānām", "agniretu ... devatānām", "agnissarvā ... devatāḥ", "rājānau ... yadagnisomau", etc. and the smṛtis such as "yathāgnirdevatānām ... brāhmaṇaḥ śreṣṭhaḥ", the indicative words in the Viṣṇu Purāṇa such as "hutāśanapurogāmāḥ" and the Jaimini Sūtra which demonstrates the sides by "mukhyātvādagnirdevatā" in the discussion of deities of sacrifices offered with muttered prayers show the prominence of Agni. The word "agni" in the statement "agnirvamo devatānām ... " which is the arthavāda statement about the sacrificial cake offered to Agni and Viṣṇu, cannot be understood as being lower than all deities. In the part "agnirvamaḥ", Agni is lower than some particular deities. Thus the intention there is to suggest a limited meaning or being the arthavāda dependent upon something that is non-existent. Therefore it is proper to say that the part "viṣṇuḥ paramaḥ" which is similarly used in that statement is also limited in meaning or is a form of arthavāda which is based on something that doesn't exist. When a doubt arises as to whether one should

add fuel to the three sacred fires in the Iṣṭi Sacrifice while are elements of the Soma Sacrifice while describing the event by "gṛhaṇārthañca pūrvamiṣṭestadarthatvād", Agni is mentioned as being accepted as a deity in a statement "mamagne varca ... śvobhūte yajate". Among those statements also the opposing viewpoint arises that it should be done for accepting the deity among all other deities for whom an oblation is being offered. The consecrated deity is heard as a deity for whom an oblation is offered in a statement "āgnāvaiṣṇavamekādaśakapālam ... parigṛhya dīkṣate". The śruti "dīkṣā somasya" is for the primary Soma Sacrifice, and yet is consecrated to all deities in Vaiśvadeva Ritual. Such a connection leads to the acceptance of all related deities connected on that occasion. Because the function is already accomplished, it should not be repeated. As the subject "Agni" that is already established, the statements "agnirvamaḥ", etc., cannot be construed as having limited meaning or as being an arthavāda based on what is not. Therefore, there would be a problem of performing the Ritual of Depositing Fires even in the Prāyaṇīya[4] etc.

The above argument should not be accepted. Fires come in succession after their transposition. Therefore there is seen a purpose in sustaining the fire by adding the strong fuel to the fire. It is not appropriate to rely on only a part of a sentence which is against logic and accept unseen deities. In a Soma Sacrifice, Agni is mentioned and maintained for Soma. The maintenance of fire which arises on that occasion is alone its own function. There's no problem of adding fuel to the fire in the Iṣṭi Sacrifices which are its elements.

---

4 Introductory libation or the first day of the Soma Sacrifice. Vide Monier-Williams, p. 708, column 1.

It is mentioned in the same way, in the twelfth adhikaraṇa "dhāraṇārthatvāt ... na vidyate" which is prior to the cited adhikaraṇa. The Mīmāmsakas have established there only the doctrine of binding acceptance for reconciling with another similar sentence as to when the said adhikaraṇa is interpreted on the basis of the rest of the statement whose meaning is not intended. The statement "agnirvamaḥ" even when taken both ways cannot be understood as referring to all. It is clear that its meaning is unintended because of the lack of connnection of Agni's being the lowest. The mantras of the Lokākṣi Gṛhyasūtra chanted in the Ritual of the Twelve Fires that have the element of austerities are each dedicated separately. According to the nyāya "arthaikatvātekamvākyam" which determines the measure of yajus, the mantras being separate sentences cannot have one meaning together. The phrases "pṛthivyadhipataye" etc. are each ending in the dative case. They are the adjectives of Agni, etc. Together they do not have power of establishing the sovereignty over all of Viṣṇu by separating Him from Agni, etc. As in the case of the terms appearing in the sentences of Atharvaśikhā, there is no sense in describing the sovereignty over all in some place by making a distinction from others. The only statement "viṣṇave sarvādhipataye" is amenable to limitation because of its conflict with stronger statements. In these mantras because Indra, etc., who are other than Rudra are guardians of the worlds, Rudra too is understood as the guardian of the world. And the guardian of the world is especially mentioned as the Lord of the Gaṇas endowed with the manifestation of parts of Śiva in the introduction enumerating eight cities of the guardians of the world atop Mount Meru by the statement "tasyāśca pūrvadigbhāge

... gaṇairvṛtaḥ". Here there's no room for doubting that sovereignty of Viṣṇu is mentioned separately from Śiva. Therefore it is right that according to Atharvaśikhā, Śiva has the limitless sovereignty. Thus Atharvaśikhā is stronger than all.

Now let this śruti be stronger. Even then the Highest Person is the subject of description. Therefore, let it be decided that the unlimited sovereignty belongs to Him. Thus some maintain that in the introduction to this Upaniṣad that the three mātrās of praṇava are described as having yellow, white and black colours and deities of three forms. The fourth half-mātrā has all the colours and has puruṣa as its deity, That puruṣa is the highest being only because He is well-known by the word "puruṣa" and has all colours as his characteristic. His having all colours in His Cosmic Form is well-known by the statement "nānāvarṇākṛtīnica". There's also a śruti "tasya haitasya puruṣasya rūpam ... yathendragopaḥ". Thus, according to the rule "vedo vā iti", when a strong introduction determines a śruti to be about puruṣottama on the basis of śruti and invariable characteristic, following that lead words such as Śiva, etc., which exist at the end should also be understood as referring to Puruṣottama only by connection, etc., as in the statement "śāśvatam Śivam acyutam". Moreover the words "Śiva", "Śambhu", "Īśāna" are expressive of Viṣṇu also as they are included among his thousand names by the words "īśānaḥ prāṇadaprāṇo." Also, at the concluding part, the statement "kāraṇantu dhyeyaḥ" is about determining Him as the object of meditation by repeating the cause that is already proven by other means. It is not about enjoining anyone as the cause because it is started in the question "kaśca

dhyeyaḥ" meaning "who is to be meditated upon". In the Subālopaniṣad, etc., Nārāyaṇa is established as the cause. Therefore it is determined that the term "kāraṇa" here is only its repetition. Therefore it is necessary to understand the words "Śambhu", etc., also which share the same locus as being about Nārāyaṇa. One shouldn't suspect that Viṣṇu cannot possibly be the original source or cause because He is heard as an effect in "brahmaviṣṇurudrendrāḥ". It is possible to understand that reference as being about a manifestation of Viṣṇu as is proven by the statement "ādityam aham Viṣṇu", although the description of His own self-nature seems like a rejection of this view.

Because of the clear weakness of the nyāyas and because of the conflicts with the interpretations in determining the meaning of the Vedic passages which is dependent upon many branches, the interpretation which is better than the nyāyas which are fashioned by one's own intellect is shown below and is heard in Harivamśa, etc. It is capable of completely uprooting bad doubts caused by wrong views. Moreover in the description of appearance of the great Linga in the Śiva Purāṇa, this Atharvaśikhā is elaborately and completely explained as a Śaivite Upaniṣad. In the words "praṇava śatarudrīyam ... iti kīrtitaḥ" it is said that the chant of praṇava, śatarudrīya and Atharvaśikhā are called the study of the Self. Thus in Āditya Purāṇa also, in the discussion of Śiva Yoga, this upaniṣad is explained as belonging to Śiva like Śrīrudra, etc. In the Śiva, Parāśara and Skanda Purāṇas, it is loudly and clearly stated that this Upaniṣad mentions or propounds Śiva alone. The Atharvaṇa śruti ends by saying that upon abandoning everything else, one should meditate only upon Śiva, who is the Supreme

Auspicious God of gods. The blessed Atharvaṇaśikhā which is best among the best in all the Vedas, ends with the words that indeed the exalted Atharvaṇa śruti propounds, that on giving up all things, one should meditate on Śiva alone. Other śrutis also say the same thing. It is not possible to explain their statements as meaning something else because they operate there after praising the greatness of Śiva. However, the objection of foolish people will not be satisfied without the sophistry because they attach importance to elaborations. In this manner, foolish people who are possessed by demons confuse the śrutis even though their meaning is clear. They are certainly shameless. How can these thieves not carry away all the interpretations together with the context because of their rashness? In order to disappoint them who consider themselves very learned, the author completely uproots the cited fallacies of their logic.

VERSE 16

> "Because of the presence of common attributes and terms in the prolog, you determined that it is about Hari because of the meaning that was understood from the prolog. However you're trying to decide forcibly that the epilog is also the same. Maybe you alone can become deluded by how others can follow Hari."

Here, although the śruti and the mark found in the prologue are uncommon, one should not doubt that the prologue is strong because in the epilogue four strong śrutis of Īśāna, Śambhu, Śiva and Sarveśvara which refer to Śiva are heard. An epilogue that contains many proofs is stronger than the prologue which contains fewer proofs. Thus in the śruti

"ākāśo ha vai nāma", the word "ākāśa" which is known by śruti and mark as it appears in the prologue is understood as referring to Brahman in "ākāśo'rthāntaratvādivyadeśād" by discarding its meaning of elemental space which ensues because of the prologue. The reason for this is that there are many strong śrutis about Brahman and Ātman whose characteristics are immortality. And these latter śrutis contain references to Brahman which comprises of many unrestricted names and forms and which has a sense other than the elemental sky. In the Mīmāmsā also, in some particular sacrifice performed for obtaining some desire, there is a statement "aindragna ekādaśakapālaḥ ... ghṛtamāpa" among the five oblations mentioned in the statement, the first two are the Sānnāyya[5] offerings made to Indra and Agni. As a result of this ritual, it would be considered as prescribed for a new moon day ritual. However, it is determined that they are included in the ritual for full-moon day because of the accesories of Upāmśu Yāja that consists of honey, water and buttermilk even though heard later in that statement are more in number. The authority for this are the words "vipratiniddhadharmāṇām ... dharmatvam." By the others also the same nyāya is shown in the adhikaraṇa "antara upapatteḥ" saying that in the event of a conflict with many qualities that arise in the latter part, one indication in the introduction has no strength. Thus here also on the strength of many proofs in the epilogue, it is possible to change the prologue and establish that it is about Śiva. Also, even by following the

5 a particular offering of the Agnihotris said to consist of milk taken from a cow on the evening of the new moon mixed on the next day with other milk and offered with clarified butter as a burnt oblation. This is mentioned in the Taittirīya Samhitā, Taittirīya Brāhmaṇa and the Kātyāyana Śrautasūtra. Vide Monier-Williams, p. 1203, column 3.

prologue this Upaniṣad can be established as being about Śiva. Thus before discussing the division of the deities presiding over the letters while instructing the division of the worlds of the three vowel markers are mentioned by "pṛthivyantarikṣam dyauḥ" and then it is mentioned "yā'vāne'sya ... somalakaḥ". Here the word "somaloka" does not refer to the world of the moon because the world of the moon is incorporated in the Dyurloka. And therefore it is not appropriate to understand it separately.

But the word "somaloka" is about the city of the Supreme Śiva which is mentioned in the Śivadharmottara, etc., and whose other name is Mahākailāsa which is beyond all the worlds and is inhabited by Śiva with Umā. Therefore the explanation of the word Somaloka is seen in the chapter of Description of the Greatness of Śiva which follows the Description in Atharvaśikhā in the chapter on the Manifestation of Mahālinga in the Śiva Purāṇa by the words "tadūrdhvamunmanāllokātsomalokamalaukikam ... nivastīśvara". Thus when the prologue and the epilogue have the same meaning, the description in the middle about other deities and characteristics should not be understood otherwise as in the episode of Pratardana, the individual soul, main breath and linga should not be taken elsewhere. Even then in order to show the reality and in order to totally refute the other view he shows by the statement "sādhāraṇaguṇapadābhyām" that the śrutis and marks which are cited by the other view as being common and therefore not decisive nor determinant. The commonness of those śrutis and marks are clearly understood by all ordinary people except by those who are born blind and deaf.

Thus although in the śrutis "puruṣo ha vai nārāyaṇo'kāmayata" and "sahasraśīrṣā puruṣaḥ"; in

the purāṇas "na yasya devī ... puruṣo dadarśa", and in classical poetry "samhṛtya lokān puruṣo'dhiśete", the word "puruṣa" is seen as referring to Viṣṇu, still it is not possible to understand it as specifically expressing Viṣṇu because it is understood that it is necessary to understand its meaning in the general sense of the soul based on the Abhidhānakośa "puruṣāvātmamānavau" and on the abundance of the usages in the Vedas and in the world. Also, there will be a conflict with the Bahirājyādhikaraṇa. There the words "bahirājya", i.e. "bahir" and "ājya", etc., which are used by mlecchas as referring only to grass and clarified butter, but the noble ones use these terms only in the sense of consecrated grass. There he suspects that according to the "yavavādhikaraṇannyāya" it would be accepted that which is well-known in the śāstra is more powerful and therèfore the usage of these terms would be for consecration. The usage of those words in the śāstra does not deviate from the universal. But the usage only in the sense of the universal deviates from the meaning "consecration". It is possible to explain all usages by accepting the non-deviating universal power of the words. Therefore it is an established view that those words denote the universal only because there is no conflict. Thus it is said in the Tantravārtika "eka deśo'pi yo ... nimittāntarakalpanā". Thus, when even according to the usages of the mlecchas the general power of the words is established because those words are commonly known and no specific expressive power is ascribed to them because the specific usage of the noble ones also can be understood through them. Then in the present situation when the general known meaning is also understood from the noble people, how can there be possibly any doubt of their weakness.

Now let the other usages be established in another way. Here after enjoining the deities of the three mātras as Brahmā, Viṣṇu and Rudra, Puruṣa is prescribed as the deity of the half-mātrā. An ordinary person cannot be a deity. Therefore the usage of the word "puruṣa" is meant to refer to a special deity that is higher than the three images. As the words that denote those deities mostly enjoin those deities, the word "puruṣa" expresses the specific deity. The word "puruṣa" is used in the sense of Nārāyaṇa as understood from many śrutis. Therefore it will refer to Nārāyaṇa only.

If you say so, that is not so. When it is possible to understand the common power of the word in the specific sense that is favoured, then it is not appropriate to imagine another power that is encumbered by difficulties only because it is based on frequent usage. In the śruti that mentions different gifts "ekā deyā naḍdeyā ... deyamaparimitam deyam", in the adhikaraṇa "aparimāṇeśiṣṭasya", the word "aparimita" is understood in the sense of something else similar to one, etc. In case of a frequent usage of a word that is expressive of some specific desired number, the rule "adhikam vā syād ... sannidhānād" determines that on the basis of the common power of the word much of which is understood from this nyāya, the first rule "ekā deyā ..." ends in referring to more than thousand.

Now let there be another explanation of the usage in this manner. Even then from the sentence "puruṣamjñe ... puruṣo hariḥ", which appears in the purāṇas as a derivative explanation of his name cannot be explained otherwise in any other way and it will establish a special power of the word. If you say so, that's not so.

That statement serves its purpose by simply informing that the word "puruṣa" whose power denotes a common person sometimes on the strength of the context in the śrutis is used in the sense of Nārāyaṇa. The derivative meaning in the Purāṇas is mainly a statement of praise. Thus for example in the Citrādhikaraṇa, the word "pṛṣṭha" which is established as a specific name of a hymn can be understood by the power of indication as referring to Rathantara Sāman also which is its tool by "kvacit pṛṣṭhairūpatiṣṭhate". Although the word "pṛṣṭha" has already been used in the sense of a hymn, the praising statement from a śruti "apo vā ... pṛṣṭhe vyartate" mentions the reason of the usage of the word "pṛṣṭha" in the sense of Rathantara, etc. The purāṇa statement of the derivative meaning like the above laudatory statements of the śruti can be explained in another way. It is not appropriate to imagine another power in the matter of usages that can be explained by the established power as in the case of the Abhdhānakośa which cannot be explained otherwise. The word "pṛṣṭha" is thus established as the name of a hymn. Just because there is an arthavāda that mentions the reason of its use in the sense of Rathantara by means of the indicative power, that another power does not become transferred on it. The Blessed Jaimini discusses in the seventh adhikaraṇa of the third pāda of the Mīmāmsa Sūtras with the words "pṛṣṭhairupatiṣṭhate" whether the word "pṛṣṭha" is about the hymn of Mahendra or Rathantara. There by the sūtra "karmaṇaḥ ... bhūtopadeśāt" [Mīmāmsa Sūtra 7:3:35] which expresses the opposing viewpoint, it is mentioned that because of the general use of the word "pṛṣṭha" it denotes an action of the hymn. The word "pṛṣṭha" is established in the general meaning of a hymn. Then according to the sūtra

"abhidhānopadeśādvā ... syād" [Mīmāmsa Sūtra 7:3:36] he shows that the word "pṛṣṭha" cannot be in the sense of a hymn and establishes it as in the sense of Rathantara and thereby clarifies the indicative power of the word. All the commentators unanimously accept the indicative power of the word in this case. By this, the view that the word "puruṣa" refers to Viṣṇu which is based on the statements from the Purāṇas such as "tathā puruṣaśabdo'yam ... puruṣeti" cited by our opponents and which are under the shadow of the discussion of generality and specificity, is refuted. The general power of the words which is not specified and is completely inclusive cannot be kept out. Therefore, it is not appropriate to accept specificity. The said statements can be explained as being about praise because of the profusion of the qualities of puruṣa such as independence, etc., as in the case of the statement "apaśavo vā anye ... paśavo go'śvāḥ" which specifically mentions cows and horses as animals. Otherwise there will be a predicament of understanding that the quality of being an animal resides specifically in the cows and horses. The statement in the Narasimha Purāṇa "sa eva vāsudevo'yam ... brahmapurassaram" explains the specific statements about him as being about praise. Therefore the word "puruṣa" does not have a specific power with specific statements which explain its specific usage as referring to Viṣṇu. If it had been a specific power here, it would have been a specific elsewhere also as in the following examples. The śrutis "puruṣasya vidma ... dhīmahi", "puruṣam kṛṣṇapingaḷam", "tamīśānam ... devamīḍyam" and the Linga Purāṇa uses the word "puruṣa" in the sense of Śiva beginning with "pumsām tu ... na cānyathā". The śrutis such as "tasya lalāṭāt ... puruṣo

jāyata" use the word "puruṣa" in the sense of Samhārarudra. The statements such as "anguṣṭhamātrāḥ ... samāśritaḥ", the word "puruṣa" is used in the sense of Kālāgnirudra who resides in the world, who is the fundamental support of the Universe, who is established in the Linga which is a thumb-sized support at the root of the Universe. The word "puruṣa" used in the sense of Brahman in the śrutis such as "yatpuruṣeṇa haviṣā" and in the Manu Smṛti "tadvisṛṣṭaḥ sa puruṣo ... brahmeti kīrtitaḥ". In the Linga Purāṇa, in the introduction of explaining the names of Śiva, an explanation is given by "yasmat puryānuśete ... puruṣa ucyate". It is mentioned by the noble ones by the words "vedānteṣu yamāhureka puruṣam", etc., that Śiva is mentioned in the Upaniṣads as the Puruṣa. In the Bṛhadāraṇyakopaniṣad, the "puruṣa" is explained as the name of Brahmā by the words "sa yatpūrvo ... aunattamasmātpuruṣaḥ". In many statements of the Purāṇas such as "sa vai śarīri ... brahmāgre samavartata" the word "puruṣa" is mentioned as Brahmā. Puruṣa is mentioned specifically in the sense of Śiva in the Brahmagītā in the Skanda Purāṇa with the words "puruṣo nāma ... rudro viṣṇurajo'pi ca". Therefore it is not appropriate to determine a specific deity on the basis of śruti because the word "puruṣa" is general whether with one power or another. Therefore, it cannot determine the deity. If that determination would have been done there, then the beginning of the sūtras "antastaddharmopadeśāt", "antaropapatteḥ", "īkṣatikarmavyapadeśāt saḥ", "śabdādeva pramitaḥ" which were introduced for considering the meaning of the śrutis "ya eno'ntarāditye ... dṛśyate", "ya eno'kṣini ... dṛśyate", "divyo hyamūrtaḥ puruṣaḥ", "sa etasmāt ... puruṣanīkṣate", "anguṣṭhamātraḥ ... tiṣṭhati".

These sūtras would have been futile because these śrutis would have been established as being about Brahman on the basis of the word "puruṣa" itself. In trying to justify the beginning of these sūtras by "dharmopadeśāt" etc., their determination that the śrutis are about Brahman with indication would be incompatible. In the presence of a strong śruti, it is inappropriate to neglect it and introduce indicative measures.

In the opposite view, the Supreme Soul is the witness because He is referred to as without limited adjuncts, peaceful and immortal. That designation is mentioned as the cause. Therefore the subject puruṣa, i.e. the meaning of the mantra "akṣaramiva divyo hymūrtaḥ" is the subject of the adhikaraṇa called bhūtayoni which gives it definition. The subject of the Īkṣatikarmādhikaraṇa is either the act of meditation or the act of observation. Although it is possible to describe the meaning of the Anguṣṭhādhikaraṇa sūtra as the Supreme Soul as the thumb-sized Person from the sūtra "tadabhidhānaśabdāt", nevertheless Śankarācārya who considers it as being of ordinary meaning based on the said nyāyas explains "śabdāt" as "īśānaśabdāt". The commentator who holds the opposite view explains "īśānobhūtabhavyasya" as "from the word which denotes the Lord". Even in the commentary of the opposing view, it is said that the word "Īśāna" itself is intended by the word "śabda". Moreover in that view, the commentator tries to refute the opposing viewpoint that Creation in the dreams is created by the individual soul and tries to establish that it is created by someone else. Thus in the adhikaraṇa "sandhye sṛṣṭi" in the discussion on the sūtra "nirmātāram caike", he refutes the opposing view by citing the sentence "ya eṣa supteṣu ... nirmimāṇaḥ".

That refutation will also be incongruous. The same śruti that propounds the scholastic viewpoint of the author does not propound the opposing view also. Now in the Vaiśvānarādhikaraṇa in the sūtra "śabdādhibhyo'ntaḥ ... cainamadhīyate", Fire or Vaiśvānara is determined to be the Supreme Soul through the word "puruṣa" in the śruti statement "sa eno'gnirvaiśvānaro yatpuruṣaḥ". True, but there the word "puruṣa" is not specific to Brahman. Therefore that determination is fine. But if it had not been so, then here when a doubt is raised about fire being in the stomach by the sign that the fire is established in the puruṣa, that doubt will be baseless. But when the doubt was introduced that the fire is related to the stomach based on the marks of its being established inside the puruṣa and by the words "agni", etc., it is said that he is not of the stomach because there's no possibility of having the three worlds as his body, and then in order to refute that another reason is given by the words "puruṣamapi", etc. Its meaning is that because we hear the word "puruṣa" which denotes a sentient being, he is not the insentient fire related to the stomach. That meaning which has been introduced for the refutation of the main argument is appropriate only because it is capable of turning away the other side which may give rise to the argument that is common to all sentient beings like the mark of being the witness has already been introduced.

Now with this argument by considering the cause of the sūtra "ata eva na devatā bhūtaṭca", the view that he is the presiding deity of fire is also refuted. True, there only the cause is considered by "ata eva asambhavād". And because of having the same case ending in the statement "prajāpatirvaruṇāya ... devatāmārchat", Prajāpati is

referred to by the word "saḥ". In case it refers to both, let the śruti with the word "puruṣa" be construed only to discard its meaning as the gross element. In another reading the words "puruṣavidhamapi cainamadhīyate" written by Śankarācārya, there is not even a shred of doubt. Therefore enough of this discussion. Since it is common to so many things, both worldly and Vedic, because the division of the letters based on each face in the image of Sadāśiva is well-known, Śiva is also described as having the form of all letters, and in the Padma Purāṇa, etc., also describe Him in His Cosmic Form. Because of all these reasons, there is no rejection even when described as having all letters as His marks. Also the statements "gītāsu vāsudevena ... pratīyate" and "darśayāmāsa pārthāya ... aiśvaram" mention Him as the sovereign. Kṛṣṇa who had assumed that form is described as having actually already killed the enemies by "mayaivaite nihatāḥ ... savyasācin" [Bhagavadgītā]. Thus Kṛṣṇa first describes the enemies as killed by His own power, and then at another time when He was established in his own form and was instructing Arjuna in the mokṣadharmas, He mentions with the words "nihatāmstena pūrvam tvam ... haramavyayam" that they're killed by the power of Śiva, and He reveals His own form as that of Śiva.

Now if you say how you can reconcile that Kṛṣṇa showed the form of Śiva as His own because the masculine form of the word "kim" is not compatible with the neuter form. If you say that, it is not appropriate.

In the Linga Purāṇa it is mentioned that the great sage Dadhīca showed the cosmic form of Śiva with His yogic powers, here also because of the statement "divyam dadāmi ... yogamaiśvaram", the concept that He showed it with His

yogic power is understood right away. In reality the non-distinction I established by the Vedic boundaries. Therefore the explanation that He shows the form of Śiva as His own without any distinction as Pārvatī shows to the King of Mountains. This explanation is thus most compatible. There is no incongruity in understanding that He shows His own another form because if it had been so, then there would be a problem of similar incongruity in understanding His primary Viṣṇu form also. Now if you say that where is the necessity for Kṛṣṇa to show the form of Śiva, the answer is that it is the same necessity that is seen in showing the form of Viṣṇu. Thus according to the previous theory Pārtha heard from Kṛṣṇa's own mouth His great powers in the form of total independence in the Creation, Destruction of all. Pārtha determined in the adhyāya "imam vivasvate yogam" on the strength of an answer to the questions "avaram bhavato janma". Pārtha determined that Kṛṣṇa described all His greatness by referring to His own initial highest form. Thus Pārtha begged him to show His divine form by the statement "bhavāpyayo hi ... rūpamaiśvaram puruṣottamam" [Bhagavadgītā]. His prayer is the reason why Kṛṣṇa showed Pārtha the cosmic form. Thus whatever is His best primal form endowed with complete sovereignty should be shown to Him. And only the Śiva form is like that. Therefore Vāsudeva who is kind to his devotees showed him that form.

Now why doesn't this make sense? If it is understood that Pārtha is praying Him to show the form by the words "draṣṭumicchāmi ... puruṣottama" after specifically determining that the original supreme form of Kṛṣṇa is of Īśvara alone because of hearing the words "Maheśvara",

etc., in the earlier statements by Kṛṣṇa such as "avajānanti mām mūḍāḥ ... mama bhūta maheśvaram", and anticipating the meanings propunded in the Gītā later, then there is no problem in explaining anything. Thus the cosmic form described in the Gītā is also understood as that of Śiva. Therefore it cannot be determined to be about Viṣṇu by any of the said means.

The śruti "tasya etasya" which is cited is explained by Śankarācārya with reasoning in the commentary on the Bṛhadāraṇyakopaniṣad as describing the difference between the vāsanā and the object which are the causes in the form of universal and particular causes, in the form of vāyu, ākāśa and rasa, in the form of the incorporeal Brahman distinguished by the difference of adhidaivika and ādhyātmika. Therefore there's no room for using that śruti in rejecting Śiva. Even in the meaning favoured by our opponents, we do not see any decisive factor in determining that Puruṣa to be Nārāyaṇa. Actually, the fourth half-mātrā which appears at its end belongs to all letters, therefore all the letters are heard because of the quality of half mātrā for the sake of meditation, it is not heard as quality of any particular deity, therefore there's no room for using it as a determining factor of any particular deity. Therefore, since the cited śrutis and characteristics are general, it is appropriate to determine the meaning of the prologue that is of undetermined meaning should be determined on the basis of the meaning of the epilogue whose meaning is determined with the words "Śiva", etc. According to the nyāya "sandhigdhe tu vākyaśenāt" when the meaning is ambiguous, it should be determined based on the meaning on the rest of the sentence.

Now if you suspect that those words also refer to Viṣṇu, it is not so because those words are used only there, therefore there will be a problem of disturbing other usages. It is not so. Also, because they are counted among His names, and because they have not seen the kośas.

Or it is not so because by intending to say that He is the soul of all in the discussion "yāni nāmāni gauṇāni" that the other names are secondary because of the different combinations of many characteristics.

Or it is not so because the name is seen as enunciated as a name of many other deities in the thousand names with the understanding that it is a secondary name like the name "śyena", etc., which refer to a sacrifice. There is no proof that it is about Viṣṇu. Otherwise, there is no possibility of the inclusion of the name of Viṣṇu among the thousands of names of Śiva read in the Mahābhārata, Linga Purāṇa, Āditya Purāṇa, etc. In the Harivamśa, in the description of Kailāsayātrā, Śiva says "nāmāni tava govinda ... nātra kāryā vicāraṇa". Thus, all the names of Viṣṇu and all other good names are about Śiva like all the names of moon are the names of camphor as well. Therefore, there cannot be a decision based on the name that the reference will be of Viṣṇu. Moreover, Āśvalāyana praises Śiva and mentions "sarvāṇi havā etasya nāmadheyāni", the decision about another meaning based on the Abhidhāna śruti will disintegrate. Therefore, since the said words are enumerated among the names of Śiva in the kośas, and since there's an agreement between the sacred and the secular usages, it is appropriate to consider "Puruṣa" as Śiva. He is expressed at the beginning by half mātrā by following the logical conclusion of the meaning in making the determination

that Puruṣa is His name. That's why it is mentioned in Śivadharmottara by the words "athavānya prakāreṇa ... paramaśivaḥ", that He is expressed by the half mātrā. In the Vāyu Samhitā also, it is said after showing the division of the three mātrās of praṇava as the three images of the Vedas and guṇas that "evam tisṛbhirevaitanmātrābhirakhilam ... bodhayatyardhamātrayā". Thus by following this discussion the rejection of Śiva is refuted.

What is said under "kāraṇantu dhyeyaḥ", the author answers it. Now this is the meaning. In the statement "abhyāsassāmidhenīnām ... sthānadharmasyāt". The words "prathama" and "uttama" in "triḥ prathamāmanvāha triruttama" transgress the place of being the first in order as understood by the word "prathama" and refer to the specific priests "pravovāja", etc., which are indicated. Here the word "kāraṇa" does not refer as in the previous case to a specific deity indicated by it by transgressing the properties of being the cause that is understood as the immediate meaning. Now if you say that the word "kāraṇa" refers only to its being the cause, then it ends up being the cause of Brahmā, Viṣṇu and Rudra, etc., who are described in proximity as the products. Because it is dependent upon the correlatives as in the case of the statement "sahasram deyam aparimitam deyam", the word "aparimita" which refers to many in comparison to the thousand which is mentioned nearby. Even in other śrutis, no one else other than Śiva is seen as described as the cause of the three images of the guṇas which are apprehended by the innate meaning by the words Brahmā, Viṣṇu and Rudra. By somehow incorporating the mention of being the cause of all, He can be understood there in that fashion. Then here only by incorporating the birth of Brahmā, etc.,

the proven universal cause is already there. It is possible to consider a statement as anuvāda if it immediately follows the statement of which it is an anuvāda. Since there is no use of looking for another śruti, the special object of meditation has already been determined by "dhyāyīta īśānam". It is extremely inappropriate to consider another deity which is the subject of the word that refers to the object of meditation in this statement that concludes with the same meaning with reasoning. Even if you somehow consider this statement as being about determining a specific object of meditation, it is appropriate to consider it as anuvāda of the cause that is established in the immediately preceding sentence, so that there is no conflict with the innate meaning of the words "Śambhu", etc., which appear in the same cases. It is possible that a sentence which is established on its own strength can also be an anuvāda as the mention of "caru" is in the Abhyudayeṣṭi Sacrifice. Therefore, here the cause which is proven in the immediately preceding sentence and understood as Śiva is repeated by the word "kāraṇa" on the basis of the strength that appears in the context of the explanation of the meaning of the said śruti. It is not a cause proven in some other śruti.

Moreover, if it is understood that the term "kāraṇa" here which is established by another śruti is merely repeated here, it is not arrived at on the basis of the strength of the previous sentence. Even then the opposition of those with false views is not fruitful because in other śrutis also it is Śiva alone that is established as the cause. With that thought the author says:

VERSE 17

"The material entity or someone who is not the Lord are not the sovereigns. Thus Brahman is the cause of the Universe. Having determined that, the sages started thinking 'what is that Brahman?' At that time with the vision of Mahādevī, the sages who were endowed with Yama, Niyama etc. thought that you're it. This is what the conclusion of the Śvetāśvataropaniṣad nigama which is about Śiva said."

In the discussion of the Śvetāśvataropaniṣad, some sages who were conducting discourse on Brahman determined that Brahman is the root cause of the Universe as is seen in the statement "Brahmavādino vadanti kim ... brahmavido vyavasthām" without knowing specifically which god is the Brahman who is the source of the Universe. They express doubts such as "what is this Brahman that is the cause?" Mantras beginning with such statements as "yaḥ kāraṇāni ... adhitiṣṭhatyeka" together with "kṣaram pradhānam ... deva ekaḥ" [Śvetāśvatara Upaniṣad I:10] and "samyuktametat ... bharate viśvamīśaḥ" [Śvetāśvatara Upaniṣad I:8] show the determined meaning and make it clear that God Paramaśiva, who is expressed by the words "Hara", "Īśa", etc., and who is the presiding deity of all the secondary causes such as Kāla, etc., is the Brahman who is the cause of the Universe.

Now in the mantra "kṣaram pradhānam" the word "Hara" is not construed as being about the description of the specific characteristic of the deity that is the Lord of both the perishable and imperishable. But it is construed as a predicate in the sentence that explains the meaning of the word "akṣara" after explaining the meaning of the word "kṣara" since "kṣara" is the pradhāna in the statement "samyuktam etat kṣaram akṣaram ca" at the time of

explaining the meanings of the words "kṣara" and "akṣara" that are heard in that mantra. Otherwise that sentence will remain incomplete. One shouldn't say that because there are two terms in "amṛtākṣaram", the term "amṛta" can explain the term "akṣara", and therefore the sentence is complete. The term "amṛtākṣaram" is a compound. It applies to only one thing because it illuminates only one specific meaning. If it is considered as containing both the subject and predicate, there will be a division in its application, and its meanings will be destroyed. Therefore there will be a predicament of its not being a compound. Thus, in the statement "paśau tryangaiḥ ... yajati", the word "tryanga" cannot be explained as prescribing of being in three parts because the whole word "tryanga" is an anuvāda of the limbs, heart, etc., which are a part of the main oblation. Therefore in the adhikaraṇa "ijyāśenāt ... prakṛtivad" [Mīmāmsa Sūtra 10:7:10]. It is determined that the word "tryanga" prescribes another three limbs or organs. It is said that "amṛtākṣaram" is not a compound word because the words having the same meaning cannot be the qualifier and the qualified since compounding is against that character. It is not appropriate consideration that "amṛtākṣaram" is an anuvāda of that which is to be explained because the meaning that is understood is the meaning of the word "akṣara" which is heard in another nearby mantra. It is also not correct to explain it by the word "Hara" because the word "Hara" is customarily used in the sense of Śiva. Therefore one should give an explanation here only with the word that is capable of denoting jīva. One sees the introduction of pradhāna and puruṣa who are being regulated, and of Īśvara who is the regulator in the context of the previous

and the following mantras. Also, Brahmagītā elaborates "kṣaram māyā cākṣaram ... deva ekaḥ." We do not see the usage of the word "Hara" in the sense of jīva. By somehow establishing the meaning of a part, one cannot abandon the established usage that can be justified by construing with the latter part. Therefore, the argument that "amṛtākṣaram haraḥ" can be construed in the sense of subject and predicate is illogical. But "amṛta" is a separate term as the word "Nārāyaṇa" in "nārāyaṇa parabrahma" is. The term "amṛta" refers to jīva. It is like a word made by it according to the sūtra "tṛtīyātatkṛtārthena" and its case ending is elided by the grammatical rule "supām suluk" [Pāṇini Sūtra 7:1:39]. It is usage in that sense is seen in the śruti "kṣaram tvavidyā ... īśate yastuso'nyaḥ" [Śvetāśvatara Upaniṣad V:1]. And in another śruti "jīvapetam vāvakiledam ... mriyate" it is said to have that meaning. Therefore the word "akṣara" is explained in the known sense. The word "kṣara" is construed later as determinant of the specific deity that is the Lord of both the perishable and imperishable. This is the right way. We see the same elaboration in Vāyu Samhitā also with the words "yaccedam kṣaramavyaktam ... yojanātattvabhāvataḥ". If "amṛtākṣaram" is a compound word, even then the word "akṣara" is explained by the word "amṛta" itself. The word "Hara" is not construed there. In the statement "saptadaśāratnir vājapeyasya yūpaḥ", by following the primary meaning of the word "yūpa" the injunction of being seventeen is accepted as referring to hand-spans which is in a compound word. Similarly, by following the primary meaning of the word "Hara" as being in the sense of Brahman who is the cause of the Universe, the word "Hara" is later on construed as being about a

specific deity in order to dispell any doubt that might arise. Therefore, because there is no other choice, acceptance of unjustifiable compound is not a fault. It may be so, but here first the doubt is expressed as to which god among the gods is Brahman. But it is not determined that Śiva is the cause by refuting that other deities are the cause. But here the first mantra expresses doubt about whether the cause of the Universe is Brahman or Kāla, etc. Then, it is determined that Brahman is the cause. In the second mantra "kālaḥ svabhāvo ... sukhaduḥkha hetoḥ" [Śvetāśvatara Upaniṣad I:2]. The notion that Kāla, etc., are the cause of the Universe is refuted. Otherwise there will be a predicament of incongruity because of the view of another deity being the cause which is in another category to be refuted. Therefore, Brahman is the cause of the world and not Kāla, etc. By establishing only this much here, Brahman is not determined to be in the form of any specific deity. Therefore the word "Hara" that appears later cannot be construed with it.

Now the answer. Here there is no consideration about that thing as to which is the cause: Brahman or Kāla, etc., because the second category is not heard. Or the statement expressing doubt would contain the word "kim" which is capable of evoking as many categories as generally possible as in the statement "ko'yam vṛkṣaḥ?" meaning "which tree is this?" which contains the word "kaḥ", the specific word "kaḥ" which specifically invokes the words of those categories like "Is this tree a mango tree or a jackfruit tree?" Assigning a meaning of specifically only of one category to the word "kim" would be against the derivative meaning. Therefore in order to get the benefit of its construence with the said word "Brahman" assumption of another category

is unavoidable. If the statement "kim yajñadattaḥ?" meaning "Is this Yajñadatta?" is in the form expressing extreme skepticism, the statements such as "kutasmajātaḥ?" meaning "from whence are we born?" that follow later and are devoid of the extreme categories cannot be explained clearly. Moreover a question arises as to whether the word "kim" is only limited upto the dharmi which is expressed with options as in the statement "ko'yam purovarti sthānuḥ puruṣo vā" meaning "who is in the front, is it a column or a man?", or is it only about an option as in "kim ayam sthānuḥ uta puruṣaḥ?" meaning "what is this, a column or a man?" In the first case, there is a break of comprehending the sentence as one sentence because a sentence that considers a general meaning is one sentence and the sentence which specifically considers two categories is another sentence. In the case of the sentence that indicates and specifies two categories, there is a predicament of assuming the elliptical use of "vā", etc., which denotes the option. In the second case, there is non-compliance with common readings of the word "kim" which is limited to the dharmi as in the statement "kutasmajātaḥ", etc. In both cases there's non-compliance with other readings appearing in similar sentences which consider the specifics as in this sentence.

If you say that there is no fault in this because later on there will be a need to form an explanatory statement "whether the cause is Brahman or Kāla, etc.?" because there is no other explanation for refuting the view that Kāla, etc., are the cause. It is not so.

Because that itself is against establishing it. Also, the mantra "te dhyānayogānugatāpaśyan" which is read after that mentions the meditation upon the deity for

determining it. That mantra mentions the meditation upon the deities to determine as to who is the cause when they themselves cannot determine it on their own. Then how can it be explained if there arises the fault of another category as being the subject of doubt before that mantra only. There is a rule about the order of precedence and following between the refutation of another category and meditation for determining it of the doubting deities, because in the case of an order according to the kopādhikaraṇannyāya, the order based on the meaning is stronger than the order based on the reading. In the mantra "etasmāt jāyate prāṇaḥ" the refutation of another category is established on the basis of the meditation of the deity like the birth of "kha", etc., and the birth of prāṇa, etc.

One should not say that because there is a predicament of mutual dependence [parasparāśrayābhāsa]. Because the view that Kāla, etc., are the cause cannot be established as another category without establishing another meditation of its refutation. Moreover, if the mantra "kālasvabhāvaḥ" is for the purpose of refuting another category of a special doubt about the properties of the cause, then there is no explanation of the view that the cause of the universal is accidental. The view that there is no particular cause is the view of the random origin of the Universe. Moreover, if the cause is not understood as sentient before the doubt, it is not possible to understand the insentient cause as the basis of the origin. Therefore the investigation about the basis of the Universe cannot be explained. Therefore, when it is generally decided that Brahman is the cause, then the question arises as to what is Brahman that is the cause? Some investigate with the word "kim" that refers to a

substance qualified by all possible alternative categories which god among the gods is Brahman. In arguing that the world is without a cause or has some other cause, the only thing that is established is that Brahman is the cause. Let there not be a situation where this doubt is not without a foundation. Therefore before reaching the meaning of the determination both the views are refuted. This is the appropriate description of his intention. Keeping all this in mind he shows that the refutation that Kāla, etc., as the cause also are connected in explaining the substance for which there is a doubt with the statement "jaḍānīśo naiva prabhavataḥ". Now it is appropriate to describe the purpose of the refutation of the view that Kāla, etc., are the cause. However, there is no consideration about which god is Brahman. But how to justify that Brahman that is without a second and devoid of any accompanying factors, is the cause of the world. Also, the consideration arises as to whether Brahman is the upakaraṇakam, i.e., the supporting factor, in the accomplishment of the Creation of the Universe is the intended consideration. Thus the introduction of seeing the power of the ignorance about them after meditating about them can be understood. First they doubt as to what is the accessory of Brahman in the creation of the world. They are unable to make a determination about it on their own. Therefore, they meditate upon Brahman. With the grace of Brahman they came to a conclusion that the power of Māyā that is skillful in creating what is not created before is the accessory. This is the straightforward description of the purpose. Otherwise here the description of seeing the power of Māyā would be incongruous. On this it can be said if you imagine the consideration of an accessory, the term

"cause" would have to be understood as indicating an accessory. Then the investigations such as "kutasma jātāḥ?" meaning "whence we are born?" would not be justified. If you imagine that there is a doubt about whether that Brahman presupposes the understanding of a general cause or something else, or if it is understood that Brahman is the cause and the question is whether it is Śiva or another deity, then the above statements like "kutasma jātāḥ?", etc., can be explained either as, we are born from Brahman or from someone else, or we are born from Śiva or any other deity. After determining that Brahman is the cause of the Creation and the Sustenance of the whole Universe, if there is no curiosity about knowing what specifically Brahman is, and if there is curiosity to know only what its accessory is, then where is the occasion for consideration such as "kutasma jātāḥ?" Then interpreting "kim" in the sense of accessory, there's a great deal of difficulty. The later description of the seeing of the power of Māyā is not established. The Supreme Power Ambikā is the presiding deity of Brahmavidyā. The meaning under consideration will be determined through Her grace. With that intention, they meditate upon Her and receive Her direct vision. That is described in the mantra "te dhyānayogānugata", etc. The word "śakti" is common to avidyā, therefore the adjective "ātmā", etc., is used in that mantra so that śakti does not refer to avidyā. Ambikā is the innate power of Lord Śiva. There is a smṛti "ācakṣate ... vahnidāhakayoriva". But ignorance is not a part of Him because ignorance is false. Thus it is said in the Sankṣepaśārīrika of Sarvajñātmā "citśakti parameśvarasya ... tvavidyocate". One should not suspect that if there is a karmadhāraya compound of the term "ātman" with the

term "deva", then it's possible to understand the term "śakti" in the sense of avidyā also. Then in the words "dīrghasome santṛdye dhṛtyā", the word "soma" is introduced in the Jyotiṣṭoma, the word "dīrgha" is dependent on the same locus. In the statement "svenarūpeṇābhiniṣpadyante" [Chāndogya Upaniṣad VIII:3:4; VIII:12:2-3 and Maitrī Upaniṣad II:2], the term "svena" refers to the soul. Here neither term excludes the other and therefore there is a predicament of one term being futile. There is no possibility of these terms being qualifier and qualified. And there is no possibility of understanding them as karmadhāraya compounds. The Vārtika statement "dvandvatatpuruṣayo ... samāsavacanam" applies in special cases which arise because of the irregularities caused by the compounds as in the statement "vāktvacapriyaḥ citragavadhana". It is not possible to suspect that this also is a compound of many padas without the embedded tatpuruṣa compound as in the case of Bṛhadrathantarasāmākāryaḥ. It is not a bahuvrīhi compound. The sūtra "anekam anya padārthe" [Pāṇini Sūtra 2:2:24] mentions the compounding of many words in bahuvrīhi by saying "aneka" meaning "many". If somehow or other it can be established by correct grammatical form, its futility can be firmly established. Moreover according to "īkṣādhyānayoḥ ekaḥ ... artha antasargikaḥ" in the īkṣatikarmādhikaraṇa the seeing and the meditating that are the effect and the cause have the same subject. That's not appropriate. There is a view that holds ignorance to be the subject of a vision. Now those who have doubt about the accessory cause will have to determine the vision to be the accessory cause. It is not possible to begin meditation by focusing on knowledge which is in the form of determination

and which has gross energy as its subject. Those who do not realize it will have to say that Brahman is the subject of meditation. Therefore thinking that this meaning will be clarified only through the grace of Ambikā, they saw the Goddess after meditating upon Her with the purpose of having Her vision. This is the meaning of the mantra "te dhyāna yogānugatāḥ". The context of the following mantra "yaḥ kāraṇāni" means that they saw the Ultimate Cause Mahādeva through the greatness of Her gracious glance. With all this meaning in mind it is said "mahādevyā dṛṣṭyā tvamiti". The word "yamavatām" means "those who are established in the eight-fold yoga". Now the term "Mahādevyāḥ" is analyzed. Here the genetive case is in the sense of subject or object, therefore the meaning is either "because of Her vision" or "because of her gracious glance". Thus the meaning of these mantras has been briefly clarified in the Kūrma Purāṇa beginning with "sametya te ... girivarātmaja" and concluding with "nirīkṣataste ... puruṣam purāṇam". Here the meaning shown is "what is the source of the Universe?", "what is this Brahman that is the cause?", "From where have we been born, etc?", "The Self is ours only." Thus this the discussion such as "jīvāma kena" etc. The word "ātman" refers to the Supreme Ruler. The view that Kāla is the cause is advocated in the mantra "kālasvabhāvaḥ". This is refuted. The words "ko'pisyāt", etc., introduces the comprehension of the puruṣa endowed with qualities of being the cause of everything and being the Lord of All. Because of this, it is clear that the doubts are about the properties of Brahman. The Śiva Purāṇa also first praises the greatness of Ambikā and then says "mumukṣayā purā ... sākameko'dhi tiṣṭhati". Therefore the mantras of the Śvetāśvataropaniṣad are certainly about determining

Śiva as the original cause in the said manner.

So let it be that way. But where's the proof of determination that Śiva is the cause? In other śrutis which deal with the Creation of the Universe, names of other deities also are seen used in the sense of the original cause that is Brahman. Raising this doubt, he answers:

VERSE 18

> "In the many śrutis that describe the Creation and the characteristics of the Lord, the names of other deities can be understood as referring to the secondary meaning even though they're used in the sense of Brahman who is the cause. But here your name Īśa or Hara is being interpreted as having secondary meaning in the definitive statements. Alas, how can there be a decision?"

Now this is the meaning. It is possible to interpret the words denoting other deities as being without the primary meaning when they're used in the sense of Brahman. When their primary meaning is already exhausted by the use of their names in the descriptions of the Creator and the created objects in specific orders in the chapter on Creation. The words "prāṇa", "ākāśa", "akṣara", etc., which are used in that manner are accepted as such. However in the cited mantras, the existence of the Creator that is described in other śrutis is established. And the decision is being made about the Creator Brahmā in the form of a specific deity. In the determinative statement, the name that is specific to Śiva is used. It is for the purpose of invoking the meaning that is denoted by itself. It is not about anyone else. It is not possible to interpret it as being devoid of its own meaning. Thus in the order of smṛtis expected for the

performance of the Āgneya and the Agniṣomīya Sacrifices in sequence on the full-moon day, the order of reading the mantras with the sole purpose of the injunctions of the smṛti that is to be performed, is the deciding factor. If there's a conflict with the order, then the order of readings of the Brāhmaṇas whose expectation of meaning is already satisfied by enjoining only the nature of the sacrifice , is not the deciding factor. Thus in the statements about Creation in Chāndogyopaniṣad, Bṛhadāraṇyakopaniṣad, etc., the existence of the Creator is generally understood. When a resolution in a specific deity is sought, the cited mantras that are specifically used for determining Śiva to be the cause and determine the exclusion of other deities as cause are the deciding factors. Other deities are correctly considered to be in another category with the use of the word "kim". When the meanings of the other statements about Creation are satisfied by describing another object of knowledge, they are not the determining factors, even though there may be other names of other deities used in the sense of Brahman in the statements of Creation. In the Aśvamedha Sacrifice, in the statement "na catustrimśaditi brūyāt ... brūyāt" meaning "one should not say thirty-four, one should only say twenty-six". In this sentence, they negate the first and use the second. According to the nyāya that is justified in the adhikaraṇa "catustrimśadvācyadvādi", in the sentence "catustrimśadvājinodevabandhoḥ" that only specifically forbids the formula that concludes with an invocation of Agni, the statement "ṣaḍvimśatirityeva brūyāt" is the anuvāda part of the statement of Adhṛgu that is arrived at from the impelling statement. There is no particular purpose in taking the specific number twenty-six. According to the nyāya arrived at from the adhikaraṇa "tatprakṛtitvāt", the

use of the word "twenty-six" refers to the number of animals in which the ribs[6] of the hornless goat, the bull and the horse are taken together. Like the statements about Adhṛgu, the Mantropaniṣad should end in the specific meaning indicated by the mantra. That is the meaning.

With this the following is refuted. This is the view of the others. The entity that is the cause of the Universe which is referred to by the words "sat", "brahman", "ātmā", etc., which end in higher and higher distinction in the Chāndogyopaniṣad, etc., and which is understood by intelligence as having the form of consciousness, etc., is expressed by the word "nārāyaṇa" which is not common to anyone else in the Mahopaniṣad, etc. Therefore according to the nyāya "chāgo vā mantravarṇāt" it would refer to Nārāyaṇa only. The words "Śiva", "Śambhu", etc., which in some places are used in the sense of ultimate cause, i.e. Brahman, are seen in "Śivāste santu ... svayambhūrdruhiṇaḥ". Therefore, they are not specific.

Just as the word "nārāyaṇa" is specific to Viṣṇu, the word "Hara" is specific to Śiva. We don't see any instruction about its generality. Thus there is no possibility of reaching a decision by following the logic of our opponents. Therefore, because of the meaningfulness of the word "Hara" in the manner said by us, it is appropriate to make a determination based on that only. One should not say that because we see use of the word "nārāyaṇa" in the sense of the original cause, its meaningfulness is also understood. Although the word "nārāyaṇa" is repeated several times, it can be interpreted as meaning something other than Brahman like the words

---

6 vankri is a rib. A horse is said to have 34 ribs, an ox 26. Vide Monier-Williams, p. 911, column 2.

"prāṇa", "ākāśa", etc., which are its objects. Therefore the word "nārāyaṇa" can be interpreted differently. But here the word "Hara" is heard in the determinate statement after the statements expressing doubts about other deities as being the cause, cannot be understood as belonging to each category that can be distinguished, e.g., as the word "puruṣa" that is heard in the determinative statement "ayam puruṣaḥ eva" after the statement expressing doubt "ayam sthānuḥ puruṣo vā". Now it was said that the words "Śiva", etc., are not specifically in the sense of Śiva. Now do you say that the word "Śiva" does not have the power of expressing Śiva specifically apart from the usage in the sense of auspiciousness that is common in the usages such as "pānthānaḥ santu te Śiva", or do you mean to say that the word "Śiva" is not by itself determinative although it has that power of expressing specifically Śiva since it has many meanings like the word "akṣa". It cannot be the first alternative because a separate instruction is given in the statement "kalyāṇam mangaḷam Śivam" and a different instruction is given in "Śivaśūlimaheśvaraḥ ... Gaurī Śivā haye". For example, on the strength of the instruction "Viṣṇur nārāyaṇaḥ kṛṣṇaḥ", the word "Kṛṣṇa" refers to Viṣṇu only to the exclusion of its usage in the sense of a specific colour. Without having the characteristics of the meaning that is common to all substances that is mentioned in "śastam cātha ... pāpapuṇyasukhādi ca", since the word is permanently masculine one should certainly accept its power of denotation in the sense of the specific characteristic also. Otherwise without expecting a separate mention, it would become futile as regular forms. The second alternative is also not acceptable. For example, the word "pankaja",

etc., which is used on the basis of pure etymology in the sense of the night blooming lotuses, etc., really refers to the day blooming lotuses because it is favoured in that sense by both derivation and convention. Similarly, the word "Śiva" is favoured by both the powers of expression that describe His form that is endowed with auspiciousness of having the blue throat, etc. By derivation it is about Parameśvara. It is not disturbed by the context and sub-context. Everywhere the Supreme Lord can be comprehended from the word. It is determinative by itself.

One should not say that one word that has many meanings is not seen anywhere as having many meanings when heard only once. Also having two meanings at the same time is contradictory, and therefore inappropriate. In the case of śleṣa [pun] which involves the division of a word into different parts, it is not possible to construe many powers of the word simultaneously without repetition of that word. Take an example of the statement "saindhavam ānaya", etc., without expecting a specific break that can be construed in an order in the place of many meanings because of the abundance of accessories. With the eye that is empowered by two powers simultaneously with the connection that arises simultaneously, two meanings are illuminated. This explains the remembrance of two meanings. Even then there is a problem of evoking and construing each independent meaning separately. Therefore there is a problem of the splitting of the sentence [vākyabheda]. Although it is the same thing in another case, here in this case, there is no break or division in the śleṣa, and therefore there is no expectation of repetition. Therefore, both the reasons of the usage of the word "Śiva" converge in Lord Śiva who is auspicious to the whole Universe. Since

there is no problem of having two independent meanings, there's no problem of splitting of the sentence. Two non-conflicting powers of the word blossoming simultaneously are acceptable in the case of derivative meaning and convention. Because the word "Śiva" that denotes the specific form of Śiva does not exclude another meaning with conjunction, separation, association, it can be understood as referring also to the limitless form of Śiva. The word "Śiva" is also understood as being about the limitless form of Śiva from the statement made by Śiva in the Karṇa Parva of the Mahābhārata in the words "samā bhavanti me sarve ... tena me surāḥ". Therefore the word "Śiva", because it is endowed with both the powers and because it has a meaning generally valid of Śiva, it is specific to Him. This is appropriate.

In this manner, the words "Īśvara", "Maheśvara", "Īśāna", etc., which are used elsewhere are also explained as being specific. Thus the noblemen have said "yasminnīśvara ... eva nāpara", etc. The Blessed Sage Bādarāyaṇa has explained the specificity of the word "Īśāna" by the sūtra "śabdādeva pramitaḥ". Now it is doubted that the word "Śambhu" is common to Druhiṇa also. That is true. Even then, in the words "Śambhur ākāśa madhye", etc., the word "Śambhu" is heard in the category of the products of Brahman. When it is not in that sense, it is about Śiva. So, there will not be any chaos just because of that. Otherwise in Viṣṇu Purāṇa, in many places such as in the words "brahmanārāyaṇākhyo'sau ... brahmā lokapitāmaḥ"; in the Kūrma Purāṇa beginning with "avāpya samjñām ... padmayoni pitāmaḥ" and ending with "nārāyaṇākhyo bhagavānyathāpūrvam prajāpatiḥ"; and in the Āśvalyāyana

Smṛti in the words "tasmādaṇḍādabhūdsraṣṭā ... śaktirūpaḥ prajāpatiḥ" the name "nārāyaṇa" is used for Brahman also. Therefore the determination is being made with the word "nārāyaṇa." Thus there is a problem of splitting the importance of the Supreme Reality also. Therefore the view of the opponent that "nissādhāraṇyanārāyaṇapadavinaye ... śankitānyārtha śabdaḥ" meaning "when the specificity of the term "nārāyaṇa" is irrefutably determined, then the words "sat", "brahma", etc., which are seen in the same chapter can be doubted as having another meaning. That view is incongruous.

Words in the mantras themselves show that all kāraṇavākyas refer to Śiva. Therefore the view of our opponents which are based on the seeming rules that are contradictory to the mantras is incongruous. Thus, the author says:

VERSE 19

> "O Lord of Pārvatī, the mantra 'yadā tamastanna ... purāṇī' is in this Upaniṣad itself. It instructs on its own that this is a mantra of all kāraṇavākyas and rests in You. It makes the speech of our crazy opponents who say that the same mantra is about another deity. This is futile."

The mantra "yadā tamastanna ..." is chanted in this Upaniṣad itself. It determines that all kāraṇavākyas are about Śiva. How? It is because the statement "yadā tamastanna ..." is a repetition of the specific time marked by specific darkness that is described in another śruti "tamo vā idam eka āsa ... tamasi prāsarpad" the terms "tat", etc., in "yadā tamaḥ" suggest that Śiva was present at that time. For example, the yajñas mentioned in the sentences like "āgneya", etc., as

related to the substances such as the sacrificial cakes, etc., are understood as the "homas" on the strength of the rituals of homa that is related to the use of substances such as the rice-cakes, etc. Similarly, Brahman that is expressed by the word "para", etc., and understood by the previous statements as being present at that time is a form of Śiva. Thus the previous part of some kāraṇavākyas ends in concluding about a special subject. Muṇḍakopaniṣad mentions "tadakṣaram". The Gāyatrī Mantra describes the immanence of the Supreme Puruṣa residing in the circle of the Sun that is the sign of being the cause. The śruti kāraṇavākyas in the Chāndogyopaniṣad, etc., describe the thinking of the Creator about what was to be created before the Creation itself by the statements "prajñā ca tasmāt ... purāṇī" [Śvetāśvatara Upaniṣad IV:18], "tadaikṣata bahusyām ..." [Chāndogya Upaniṣad VI:2:3 and Taittirīya Upaniṣad II:6:1], "sa īkṣata lokannu sṛjā" [Aitareya Upaniṣad I:1:1], "so'kāmayata bahusyām ... āyate brahma". The thinking about what is to be created is understood by another word. Therefore, a doubt may arise that the conclusion about this subject is only for the śrutis that contain the word "tat". Therefore for the purpose of determining that the whole mantra which ends in concluding the special subject is determinative of the specific subject of all kāraṇavākyas, the general word "prajñā" is used with "tad". Thus the meaning is that one should not accept the babbling of fools that is against the determination of the Vedas themselves.

Our opponents have said that this mantra by itself does not refer to the darkness that is the cause. The word "yadā" is a repetition because of an earlier reference to a specific time. Such an earlier reference is from a statement in the

Subālopaniṣad "avyaktam akṣare līyate ... tamaḥ pare eva ekī bhavati". Here by the order of the terms "avyaktam" [unmanifest] and "akṣaram" [imperishable] and with the statements beginning with "yasya śarīram", "eṣa ātmā apahata pāpma ... eko nārāyaṇaḥ", the Subālopaniṣad indicates tamas presided over by Nārāyaṇa. Thus here another śruti is the earlier statement. Following the lead of this earlier śruti, the word "Śiva" that refers to Śiva as the presiding deity of tamas that is heard in the anuvāda mantra is also about Nārāyaṇa. Even if another śruti "tamo vā idam eka āsa" is accepted as an earlier śruti, it does not make any difference because it ends in the specific meaning that is understood from the Subālopaniṣad statement. Thus "tadakṣaram", etc., also describe a special kind of Nārāyaṇa only. In the statement "viśvajit sarvapṛṣṭo bhavati" the meaning of the word "sarva" which is about many refers to what ought to be done. Following that meaning, the ordinary metre "pṛṣṭa" is in the form of Bṛhadrathantara. And it is considered as an anuvāda of the six-day pṛṣṭha. Similarly, in "yadā tamaḥ" also, following its meaning of being a ritual about Śiva, it is possible to abandon the Subālopaniṣad statements which are about another deity. Since we hear many contradictory statements in other śrutis, although it is possible to say that those statements are only anuvādas of the meaning understood from the Maitrāyanīya śruti, etc., that don't refer to anyone, the author shows the problem of the futility of the mantra itself that arises in the view of the opponent. This is like losing the capital while gaining the higher interest.

VERSE 20

> "If the word 'Śiva' that is read in the mantra here would refer to the Supreme Self in the form described in another earlier purovāda śruti, then where would the statement yadā tamaḥ' rest? If the term manu' that appears in another earlier statement also in the sense of self, then where would the word 'Śiva' rest?"

This is the meaning. True, "yadā tamaḥ" is an anuvāda statement. However, the Subālopaniṣad statement isn't the only purovāda statement. It is not special because we hear other statements also that express the meaning that is repeated later. One cannot say that "tanna divā" is also an anuvāda statement. If it is considered an anuvāda statement, then there's nothing at that time that can be understood as an injunction. The absence of the division between night and day, or the absence of diversity made of existing and non-existing is not the subject of injunction there. Both of those are available from previous statements. A statement that repeats a little bit, and then begins to prescribe something does not become fruitful if it rests in the same meaning that is understood from the purovāda statement that is necessarily required for that anuvāda. Therefore, "na divā", etc., is also an anuvāda.

Thus the word "Śiva" also if anytime abandons its general meaning and rests in the word "nārāyaṇa" which is understood from a specific purovāda statement, then in which subject of injunction the sentence "yadā tamaḥ" which begins to prescribe something and which remains midway, should rest? We don't see any meaning that is not obtained from the purovāda statement if the statement "yadā tamaḥ" is understood as being about Nārāyaṇa.

Therefore in the view of the opponent, the statement itself would become futile.

Then, as in the case of the word "vapā" in the statement "caturavattam ... vapā kāryā", which specifically refers to the momentum is determined as referring to the general oblation related to the beasts in order to avoid the futility of the injunction "ekādaśapaśor ... dviravadyatī". Similarly, in order to avoid the futility of the injunction, here also one should explain that the word "nārāyaṇa" in the purovāda statement does not specifically refer to Viṣṇu, but generally indicates only the Supreme Brahman. Otherwise if the word "prajāpati" that is heard in another purovāda is understood as referring to its own meaning of "prajāpati", there will be a problem of indecision about where the word "Śiva" rests. Therefore, on the strength of the vidhi "idam para" that determines the meaning of all terms like "parabrahma", "prajāpati", "nārāyaṇa", etc., that refer to the presiding deity of tamas heard in those specific purovāda statements, the Subālopaniṣad also resolves in Śiva. That is the meaning. The manner of resolution will be explained later with illustrations.

Moreover he suggests that it is inappropriate to understand that when the Mantropaniṣad is wholly about Śiva, the mantras inside that upaniṣad are about another deity. This is what he establishes.

VERSE 21

"O Beloved of Umā, this Upaniṣad which is the best among all the measures is sweet with all the limbs of mantras adorned with the gems of your names that have no other subject other than about Hara and Śiva, certainly and wholly blesses its focus on You who are the Treasure House of all the qualities."

The Śvetāśvataropaniṣad is the highest among all the pramāṇas because it is in the form of Vedānta. It is sweet with terms such as "Hara", "Śiva", "Īśa", "Rudra", "Īśāna", "Maheśvara" which are well-known in the world. It is sweet with the words "sarvavyāpi", "viśvarūpa", "hamsa", "mahat" etc. which indicate that they are the names of Śiva as understood from the statements "atha kasmāducyate sarvavyāpi", "viśvedevāśca ... smṛtaḥ", "hamso nāma sadāśivaḥ ... aṣṭābhirnāmabhiḥ" which are from Atharvaśiras, Mahābhārata, Bodhāyana Sūtra, etc. It is sweet with the limbs of all mantras such as "kṣaram pradānam ... mahān prabhurvai puruṣaḥ" which are adorned with the gems of the names of Śiva which are not about any other deity, which are free from the encumbrance of other words denoting any other deity. This Śvetāśvataropaniṣad asserts that there is no puruṣa like Śiva by expressly saying "na tat samaścat abhikasya dṛśyate". In the mantras "chandāmsi yajñāḥ ... śaraṇam aham prapadye", the Śvetāśvataro-paniṣad devotes itself wholly to Śiva who is the subject of worship by the salvation-seekers, who is the Sole Sovereign, is the Best among All, is the Lord of All, who is the Cause of All, the Source of All, who is the Presiding Deity of Mūlaprakṛti and who has been illuminated with deep studies. It wholly ends in You, by placing whole devotion in you Sāmbaśiva who is the abode of all auspicious qualities, and who is understood from the śrutis in many mantras mentioning Śiva, Rudra, etc. Here as in case of understanding the report about the heroine who is not present by talking about her in compound terms because of the similarity in adjectives, the words directly denoting him is not used.

In the Suśīlopākhyāna in the Kūrma Purāṇa, it is clarified that this Upaniṣad is wholly about Śiva by the statement "athāsmin nantare ... mahāpaśupatottamam". There Kūrma Purāṇa mentions that King Suśīla saw the Sage Śvetāśvatara, greeted and honoured him, and requested the sage to accept him as his disciple. Then, it goes on to say "so'nugṛhyātharājānam" which means that the sage accepted his request and describes to him the knowledge of Paśupati as mentioned in the Śvetāśvatara śākhā by the statement "dadan tadaiśvaram jñānam ... paśupāśavimocanam". Then it describes the meditation upon Śiva in the manner described in the śākhā "uvāca śiśyān ... bhaktānāmanukampayā". This Upaniṣad is the school of thought pointed out by the Sage Śvetāśvatara. We also hear at the end the words "tapaḥ prasādād ... samyagṛṣisanghajuṣṭam". In the fourth chapter of the Vāyu Samhitā that makes a determination of "Paśupati", it is elaborately shown that Śvetāśvataropaniṣad is about Śiva.

Now the view of the opponents who do not tolerate the supremacy of Śiva in the Śvetāśvataropaniṣad, is being refuted here. Now that view is that in the third chapter of the Śvetāśvataropaniṣad, the Puruṣa Sūkta mantra "vedāhametam puruṣam mahāntam" is recited. Because of that, Nārāyaṇa who is the subject of that mantra is recognized. Therefore it can be determined that Śvetāśvataropaniṣad is about Nārāyaṇa. One should not say that the mantra "tenedam ... puruneṇa sarvam" is an anuvāda statement for Nārāyaṇa. The mantra "tado yat uttarataram" mentions that knowledge of someone higher than him is the means of immortality. The word "Śiva" is used in the following mantra "tasmāt sarvagatasśivaḥ", and therefore the goal of

this Upaniṣad is mentioning Śiva as higher than Nārāyaṇa. First the mantra "vedāhametam" indicates Nārāyaṇa as the cause of mokṣa. The following mantra "yasmāt param na" mentions Nārāyaṇa to be the highest. It is not appropriate to interpret the context of the mantra heard later in the opposing sense. Therefore, because of the recognition of the two mantras of the Puruṣa Sūkta "sahasraśīrnā puruṣaḥ" and "puruṣa evedaḍam sarvam", and because of the description of the characteristic characterized by sattva guṇa by the words "sattvasya īśa pravartakaḥ", the later mantra is also determined to be about Nārāyaṇa. Accordingly, both the words should be understood as being about either as the cause of the meaning of the previous mantra or being the limitation of the Universe that is referred to in the previous mantra.

VERSE 22

> "Just because somewhere the Puruṣa Sūkta touches the mantras about Nārāyaṇa, how can this Upaniṣad not be about You when many śrutis determine it to be about You. O God, how can there be an ignorance about the Śrī Rudras when they've been understood in many mantras. Any attempt to make a determination based on Puruṣa Sūkta is futile."

The śrutis are stronger than recognition that is delayed because it depends on the consideration of two places. Thus the recognition of the mantras of the Puruṣa Sūkta cannot establish that this Upaniṣad is about another deity by discarding the view that Śiva is the subject of this Upaniṣad as is understood from many naming śrutis which are repeated many times and appear in this Upaniṣad from the beginning to the end. In the Udgīthavidyā heard in the Chāndogyopaniṣad, it has the parts of the Udgītha, that

are attained from consideration from the beginning of the Upaniṣad, as its subject.

The Bṛhadāraṇyakopaniṣad describes in its chapter on Udgīthavidyā the subject of the practitioner of the whole Udgītha, the passing away of the asuras during the conflict between gods and demons, its intention as an arthavāda is recognized. Similarly, the Udgīthavidyā in the Chāndogyopaniṣad also is about one subject. As in the vidhi statement "yaḥ paśukāmasyāt ... śipiviṣṭāya śṛte carum" that prescribes a specific act where both yoghurt and milk are offerings as there is a recognition of the shadow of a sentence about a connection of deities heard in the Abhyudayeṣṭi Sacrifice. One shouldn't say that "there's no conflict in accepting the similarity only about arthavāda, etc., although there's a difference in the subject of discussion in those respective places." However here if the Puruṣa Sūkta mantra and the Upaniṣad are understood as having different subjects, the characteristics of being the self of everything, cannot be explained. In the words "puruṣa evedagam sarvam" and "nānyaḥ panthāḥ", there is a conflict in the reading. As in the view that advocates that there is a real unity between the world and the ātman, in the view of the opponents also the subject of both the Puruṣasūkta and śāṇḍilyavidyā is the same although there is a difference between them. The state of being the self of everything is described with the intention of referring to the limitless consciousness that is inherent in all forms. Knowledge of that consciousness is the means of liberation. This determination is the most appropriate even when there is a difference in the images of the subject of description. Therefore, even when we accept the method of our opponents since we see

the description of Śiva for the self of everyone in śrutis such as "sarvo vai rudraḥ ... matto vyatiriktaḥ" and "jñātvātam mṛtyumatyeti ... nānyaḥ panthāḥ vimuktaye", description of another deity as the self of everyone is secondary as in the case of "apo vā idam sarvam".

This lesser degree of importance can be explained as follows. Both are to be worshipped for liberation in an order. As one climbs the wrungs of steps in an order while ascending the steps of a palace, they can be justified as the means of liberation also as different paths. Therefore as in the case of other śrutis, here also the teaching that Śiva is the self of everything is appropriate because the subjects of both the śrutis are understood as the cause of the Universe by following the arrangement based on the strength. Both can be explained as the original cause and the auxiliary cause as will be explained later. Only on the basis of the recognition of something that is established elsewhere one cannot refute many strong śrutis. Otherwise the predicament of conflict would be inevitable because on the basis of the recognition of the mantra in the Mantropaniṣad, the Puruṣa Sūkta would be understood as being about Śiva by refuting the puruṣa śrutis naming Nārāyaṇa that is favoured by our opponents. Therefore, the recognition of the Puruṣa Sūkta does not have any effect here. The characteristics cited by our opponents is ignored here because the word "sattva" has many meanings, and a characteristic that goes against many śrutis is not worthy of scrutiny. Moreover, the mantras from the Rudrādhyāya are also read here. They are also recognized here. Any attempt to overlook that by being partial to the recognition of the Puruṣa Sūkta, is futile. Therefore, the author says "api śrī rudrāṇām". There are two mantras in

the third chapter of this Upaniṣad. They are "yā te rudra śivā tanūḥ", "yā miṣum giriśanta haste". One shouldn't say that because the mantra "vedāham", etc., beginning with "tataḥ param brahma param bṛhantam" comes after "mā himsīḥ puruṣam jagat", this Upaniṣad is meant to describe Viṣṇu as higher than Rudra. Initially it describes Śiva as the Lord of All, the giver of liberation being the Cause of Creation, Preservation and Destruction of the whole Universe having the characteristics of total independence and being larger than the world, etc., with the mantras "ya eko jālavānīśata īśānībhiḥ". It is not appropriate to understand the meaning of the context of the following mantra in the opposite meaning. There also, the Rudra mantra "mānastoke tanaye", etc., is recognized. The words "rudra yatte dakṣiṇam mukham ... tena mām pāhi nityam" describe the characteristic of the form of either Sadāśiva or Dakṣiṇāmūrti as indicated by facing the right, i.e., the south, described in conjunction with the use of the term "rudra". On that basis, that also can be determined to be about Śiva. Accordingly, here also by folllowing the method of the opponents themselves, it can be well-explained that the word "tataḥ" is about the cause, etc. Thus there is no room for doubt by the opponents who are hit with the thunderbolt of their own speech. Therefore, in the two recognitions which are mutually against each other, the determination of a specific deity can be made only by the śrutis naming Śiva, Rudra, etc. That's the meaning.

The mantras of the Rudrādhyāya appear both before and after the Puruṣa Sūkta mantras like pincers. Although the recognitions have Agni, etc., as the common element, they contain the name Rudra that is well-known in the world, and the names like Śiva, Giritra, Giriśanta, etc., that

are well-known in the Vedas, and which exclude another deity which is suspected as the subject of this śruti. They illumine the weapons forms and many names that are specific to Śiva. Therefore it is clear that Śiva is the subject. Since his recognition is stronger and is capable of offering the subject specifically, it is appropriate to determine the specific subject of discussion from the recognition only. With this in mind, the author says:

VERSE 23

> "The mention of Manus and Rudras are first handed down. Also, these mantras clearly contain Your name, O Lord! Certainly the Rudrādhyāya is about You. Therefore these mantras also are about Your knowledge only."

The Puruṣasūkta mantras appear in the middle in the context of the Rudra mantras. They are not separately cited. They do not contain any term that is specific to any deity. There is also no proof that Puruṣasūkta resolves in someone else other than Śiva. The specificity of the word "puruṣa" has already been refuted. Even if one imagines that the subject of this sūkta is specifically mentioned by the name "puruṣa", it does not resolve in anyone else other than Śiva only on that basis. Any other deity cannot be understood here on the basis of one of the pramāṇas among śruti, etc. Therefore, the weakness of the recognition of the Puruṣa Sūkta and its inability to offer an opposing subject is suggested through the meaning of this verse.

Thus although the Puruṣa Sūkta is about another deity, because the śruti and the recognition of the Upaniṣad about Rudra are strong, and there's no proof found that the Puruṣa Sūkta is indeed about another deity, its recognition is

ineffective. Therefore, it is established that the mantras and Upaniṣads are wholly about Śiva. Now, on this occasion, he argues that it is appropriate to understand the Puruṣa Sūkta also as being about Śiva.

VERSE 24

> "O Śiva, You are understood by the Īśānaśruti. Therefore, it is appropriate that the wise men should accept Puruṣa Sūkta as resolving in You. On the strength of the injunction, let there be applications of this sūkta in other sacrificial rites or explanations of the authors of the smṛtis meant for completing those rites."

The words "utāmṛtasyeśānaḥ" [Śvetāśvatara Upaniṣad III:15] is the śruti containing the term "Īśāna". By establishing Śiva according to the custom, the author then leads the sūkta towards Him. Now if you say that in "utāmṛtasyeśānaḥ" immortality is accepted as something to be ruled over, the term "Īśāna" is used with the intention of understanding its derivative meaning of Lordship as in the statement "sarvasyai vācam īśānaḥ". It is used in the derivative sense only. It does not express Śiva in the traditional sense.

This is not so. In the acceptance as in non-acceptance of immortality as something to be ruled over, the term "Īśāna" expresses its derivative meaning with the power of its components. Inevitably, it is inherently expressive also of Śiva with its aggregate power. Therefore, it cannot be established that here it is only in the sense of the derivative meaning. There is no such rule established on the basis of derivation which says that the aggregate power of a word appears only if the meaning associated with the component parts is not accepted. In the adhikaraṇa "śabdādevapramitaḥ", although the puruṣa that is the subject of the mantra

"anguṣṭhamātrapuruṣaḥ" [Śvetāśvatara Upaniṣad III:13] is accepted as a ruler "Īśānobhūtabhavyasya", He is determined to the Supreme Brahman on the basis of "utāmṛtasyeśānaḥ." Otherwise there will be a predicament of understanding the only characteristic of the Lordship of Supreme Brahman on the basis of the word "Īśāna", and there will be a problem of non-determination from the word in the form of the śruti which names Him.

One should not say that let there be the determination on the basis of only the characteristic. It is not possible to make such a determination only on the basis of the characteristic heard later that is in conflict with the characteristic of the limited individual soul that is heard first. If it is considered as not being a characteristic of jīva, then there is no kernel in the view of the opponents, and consequently there is no need to begin the adhikaraṇa. Also, there will be a problem of reconciling the terms in the sūtra. It seems that it is possible to justify the meaning as is heard. It is not tolerable to imagine another difficult meaning. Therefore our opponents also determine the word "Puruṣa" to be in the sense of their desired meaning of Supreme Brahman. They make such determination not on the basis of the characteristic related to the word "Īśvara" on the strength of its power, but on the basis of the word itself that denotes Īśvara. And it is said that is the intention of using the word "eva" as an emphatic particle. Therefore, it is appropriate that the Puruṣa Sūkta like the mantra "anguṣṭhamātrapuruṣaḥ" resolves in Sadāśiva, the Supreme Brahman, arrived at from the Īśāna śruti "utāmṛtasyeśānaḥ".

Now the Puruṣa Sūkta seems to be about Viṣṇu because:

1. The Sāmavedī Brāhmaṇa says "idam viṣṇuḥ vṛkṣasya vṛṣṇaḥ" mentions it to be in the scripture related to Viṣṇu.
2. In the 18th chapter of Mahāśānti in Atharvaṇa, on the occasion of dedicating the mantras to their related deities, it is stated that the Puruṣa Sūkta is in the Śānti related to Viṣṇu.
3. Smṛtis such as Śaunaka, Bodhāyana, etc., apply it in the sacrificial rituals, meditation and worship of Viṣṇu.

Anticipating the above arguments, the author says "bhavantu", etc. This is the meaning. Its application in the worship of Śiva also is favourable because of the śrutis that name Him. In the Bodhāyana Sūtra, the Puruṣa Sūkta is mentioned among the mantras that mentally assign various parts of the body to Rudra together with rites intended for Śiva. It is placed in the middle of the ritual chant of the Mahārudra in the Chāndogya and some Vājasaneyī branches. It is heard even in the Purāṇas as "namakam camakam ... gṛhapatiryathā". In the purificatory rites performed for a new home, it is used in the chant beginning with "āvāhya kumbhe ... bhuvanānāyakam" and going on with "namakam camakam ... puruṣasūktam eva ca". It is enumerated among the mantras related to the ritual bath of Śiva in the Linga Purāṇa, Āditya Purāṇa, etc., with the verses beginning with "sakūrcena sapuṣpeṇa ... sarvārthasiddhaye" and going on with "jyeṣṭhasāmnām trayaiṇaiva ... sūktena puruṣeṇa ca". Thus for example the mantras "udbudhyasya agne" and "agnirmūrdhā divaḥ kakut" are applied in the worship of planets Mercury and Mars on the occasion of applying the mantras meant for those

specific deities during the worship of those specific planets. However, they don't lose their characteristic of being about Agni only on the basis of their application in a conflicting situation even though they're used many times during the sacrificial rites, chanting and worshipping of the planets. Their characteristic of being about Agni is understood from śrutis and other applications of those mantras that are favoured by those śrutis. Similarly, although the Puruṣa Sūkta is applied in the worship of Viṣṇu as in other applications established by the Āpastamba Sūtra, Śātatapas Smṛti, etc., by "atha nārāyaṇabhyām upasthānam", "yajeta puruṣasūktena dhanadam viśvarūpiṇam", its characteristic of being about Śiva which is arrived at from the śrutis and supported by the applications favourable to those śrutis, does not suffer.

Now if our opponents say that "let only the applications be understood as wrongly demonstrated. However, in the Purāṇas and in some special Pāñcarātra Scriptures, Nārāyaṇa is described as endowed with the characteristic of being thousand-headed, having the specific limbs and being the place of the origin of the brāhmaṇas, etc., is described in that way in the Puruṣa Sūkta as well. Since these scriptures describe the meaning of the mantras in this sūkta and explain it as being about Nārāyaṇa, the Puruṣa Sūkta should be understood as being about Nārāyaṇa. The arrangements of the meaning of the Vedic passages follows the strong argument."

The author anticipates the above argument and answers that the strong arguments in the form of interpretation of the mantras are for accomplishing applications other than those that are directly heard. Therefore they may be wrong

demonstrations. On the basis of those arguments it is not possible to reject the characteristic of the Puruṣa Sūkta as being about Śiva. That characteristic is understood from the śrutis and applications compatible with those śrutis. It is supported and strongly enhanced as seen in the passages of the Linga Purāṇa such as "dyaurmūrdhā tu ... śūdrāḥ pādāt pinākinaḥ". With this argument in mind the author says "ado nirvāharthāni". This is the intended meaning. On the strength of the injunctions of the mantras that are about the other deities may be applied in the worship of other deities. According to the mantrādhikaraṇanyāya, the application of a mantra indicates the meaning of the mantra. Therefore according to the indrādhikaraṇanyāya even if a term about a deity in the mantra is not used in its primary sense, it denotes the deity for whom the sacrifice is offered by understanding it with another power of the word. The adjectives that are used with that word express its possible meanings by illuminating special characteristics. Thus, for example the statement "darbhaistṛṇīta haritaiḥ" illuminates the greenness of the grass. Now in the mantra "somaḥ pavate janitāmatīnām", the Soma vine is described as being the Creator of Indra. The meanings that cannot be understood as closely associated with the deity are described as closely connected. This is beneficial because of the illumination of specific forms described with the adjectives heard in the mantra. Therefore the meaning of such descriptions cannot be understood with rules. In the 9th adhikaraṇa it is established by the words "avacanam tenāmitartham prayujyate" that such description is for the good result. Or it is for creating great reverence as the mention of fruit in the statement "aganmassuvaḥ ... suvaraganmaḥ". Therefore,

the application of mantras in the worship of other gods should be understood as resolving in the primary deity by understanding that the unrelated qualities are described as mentioned above. All this is known to those who know Mīmāmsā.

Therefore, although it is determined by the śrutis, etc., that the Puruṣa Sūkta is about Śiva, it is possible that in order to explain other applications of the Puruṣa Sūkta as seen in the śruti and Smṛti in the absence of the authority of the Purāṇas, men offered an explanation as it is offered in the case of the mention of Kubera, etc., that Nārāyaṇa is the presiding deity of the Puruṣa Sūkta. Any interpretations by the Purāṇas, Āgamas, etc., that primarily elaborate upon Nārāyaṇa's worship and its auxiliary fruits, etc., that Nārāyaṇa is the intended deity, are wrongly established. Thus the mantras in which meanings and adjectives are not inseparably connected, are also seen similarly explained in the Purāṇas and Āgamas, e.g., "somam sasarja ... somamayam jagat". Therefore, such explanations are not capable of depriving the Puruṣa Sūkta of its nature of being about Śiva as it is established by the śrutis. There is no conflict in thus relating many usages with one mantra. A single mantra can be applied in many things with the accession of two proofs that employ one mantra in several matters. Similarly, a mantra refers to many subjects because it cannot be completed. Otherwise when such reference to many subjects is supported by proofs, it is accepted by all. Even in the worldly usage, a term is found used in many senses depending upon usages. Similarly, here also it is possible to understand different meanings of the same words depending upon usages. Thus there is no conflict in reality.

Now if you say that even if this Sūkta is understood as referring to many deities because of different meanings of the same words depending upon the usages it makes statements such as "nānyaḥ panthāḥ ayanāya vidyate" that aren't possible to apply in many places. In such situations, how to determine where it really describes the glory of God and where it merely reveals non-essential meaning meant only for the good result?

The situation such as the above should be understood as follows. In the case of mantras that are employed in many places where there is clear evidence because of the presence of the naming śrutis that they refer to a specific deity the adjectives that are heard there state the reality. This is the general rule. There is no reason for transgressing the benefit of the naming śrutis. Moreover, all those who are well-versed in the scientific systems and claim the superiority of those very specific gods have cited the mantras containing the characteristic of those specific deities as the proof of the superiority of those specific deities even though the said mantras are employed elsewhere also. Where in the matter of self-evident meanings of words on the basis of another proof, the meaning of the adjectives under consideration is determined to be fallacious, the general rule is abandoned. And the meaning that is understood by another common usage and is established by means of proof is construed as the real subject of discussion. Elsewhere also, the meanings that are not fit for logical connection are understood as arthavāda statements of praise. This is the reality. Therefore, in the view that holds Śiva and Viṣṇu as separate, if a general rule is followed here, or if another śruti sought out of fear of its refutation, in both cases it should be determined that the

Puruṣa Sūkta truly describes the glory of Paramaśiva only. Because He, i.e. Śiva, is the one who is named in the naming śruti here, He is the one who's understood as the means of liberation in the statements such as "nānyaḥ panthāḥ vidyate'yanāya", "yathā carmavad ākāśam", "teṣām śānti śāśvatī netareṣam", "nānyaḥ pathāḥ vimuktaye" in the mantras of the Mantropaniṣad, Atharvaśiras and Kaivalyopaniṣad. Thus the view of the opponents that the Puruṣa Sūkta is about Viṣṇu is refuted on the basis of applications and explanations.

The argument of our opponents is not appropriate. Their argument is that although the word puruṣa is common to many, in the Āruṇaketuka, first reference to Nārāyaṇa is made by establishing the sign of the tortoise with the words "pūrvamevāhamihāsam". Then it mentions that the reason for using the word "puruṣa" is for referring to it. The words "tatpuruṣasya puruṣatvam", "sahasraśīrṣā puruṣaḥ ... udatiṣṭhad" is read after that. Since usage of the word "puruṣa" in the mantra "sahasraśīrṣa" is the reason for refering to the tortoise, it is about Nārāyaṇa. And He is heard at the beginning of the sūkta. The word "mahāpuruṣa", i.e. great person, is understood from the usage in the kalpa sūtra "mahādevam mahāpuruṣam vā'rchayet" as referring to Nārāyaṇa. And it is seen in the mantra "vedāhametam". In "hṛścate lakṣmīśa patynau" His characteristics of being the Lord of Lakṣmī is being mentioned. The Sūkta "ambasya pāre" describes the golden image of Nārāyaṇa by "yamatas samudre ... puruṣādadhi". That image is described with the characteristics such as being a man with complection of lightning and abiding in the ocean. That image is similarly described in many passages in the Purāṇas, etc.

In the smṛtis, the mantras "hiraṇyagarbha samavartatāgre", etc., are employed in his worship during the offering of oblations. There's the integrity of speech [ekavākytā] between "ambasya pāre", "hiraṇyagarbha samavartatāgre", etc., with "adbhyaḥ sambhūtaḥ hiraṇyagarbha ityastau" as explained in the statement heard in the anuvāka. There is integrity of speech also with the following anuvāka that is established as being about Nārāyaṇa, and is engaged in the dscription of the greatness of mahāpuruṣa, who is the subject of its description. The characteristic of having one thousand heads, etc., is understood as a characteristic together with the mantra "puruṣa evedagam sarvam" is recognized in the Subālopaniṣad when it states by saying "cakṣuśca draṣṭavyam ca nārāyaṇaḥ", etc., that everything has Nārāyaṇa as its Self and quotes the mantra "puruṣa evedaḍam sarvam" in its conclusion. The Āpastambha Sūtra refers to the Puruṣasūkta by His name in "puruṣeṇa nārāyaṇanena yajamānā upatiṣṭhate". Therefore the Puruṣasūkta is about Nārāyaṇa.

All this is like writing in the sky. In the Āruṇaketuka statement "kūrma puruṣo bhūtvā udatiṣṭhat", the problem of puruṣa becoming non-puruṣa is mentioned. Therefore it is determined that the term "puruṣa" in the mantra "sahasraśīrṣā", etc., is different from the term "puruṣa" that is the reason for referring to the tortoise mentioned in the following statement. Otherwise, if it is the reason for referring to the tortoise, there will be a conflict with the statement "puruṣo bhūtva" [having become puruṣa], because the word "puruṣa" will be available even before that. By using the same argument as our opponent, it can be determined that because He is described as whole in the Skanda Purāṇa

statement "puruṣo nāma sampūrṇaḥ ... viṣṇurajo'pivā", and this characteristic of being whole is the cause of activity, the term "puruṣa" is specific to Śiva. If it is determined by the statement "yatra yatra karma bhramśo vā yajñabhramśo vā" in the Vādhūla Sūtra that the term "parapuruṣa" that is the subject of Puruṣasūkta as heard in it, is the cause of its manifestation. Moreover, "puruṣa" is explained as referring to Rudra by the śruti statement "puruṣo vai rudraḥ". This is correctly meant to remove any doubt of conflict with the mantra "puruṣa evedaḍam sarvam" after stating "sarvo vai rudraḥ". The Puruṣasūkta can be well-explained only as a śruti about Paramaśiva. The word "mahāpuruṣa" also is not seen anywhere mentioned as a name of Nārāyaṇa. The only usage in the mantras relating to the austerities in the Gautama Smṛti "mahāpuruṣāya" can be explained with its derivative meaning like the word "Śiva", and therefore doesn't mention Nārāyaṇa. Even if the word "mahāpuruṣa" is understood as referring to Nārāyaṇa here, only separate words "puruṣam mahāntam" [Śvetāśvatara Upaniṣad III:8] are heard. Therefore, the word "Nārāyaṇa" is not heard. When the meaning of the components is established, it is inevitable that the statement about the meaning about the components that are to be discussed by the conventionally established terms, can be used elsewhere also. Otherwise, if those who maintain that words have special as etymological and general meanings, say to those who maintain that words have etymological meanings only, that the words "pankaja" etc., can be used elsewhere there will be a predicament of being mute. There will be a problem that it will be impossible to use those words. The word "mahat" is read in the eight names of Śiva beginning with Bhava. It

is used in the Bodhāyana Sūtra as his name "atha aṣṭabhir nāmabhiḥ". It is etymologically derived as His name in the Sāmba Purāṇa by the words "pūjyate yatsurernityam mahādevastatassmṛtaḥ". Thus in the reading "puruṣam mahāntam", there's clear apprehension from the name that the statement is about Śiva only.

Both Śiva and Viṣṇu whose characteristics are introduced in "yamantassamudre ... puruṣādadhi" in the hymn "ambasya pāre" are seen in the Purāṇas as "lingamūrtim mahājvālā ... prāṇemūrjātakantukāḥ". The eight mantras "hiraṇyagarbha", etc., cannot be established as referring exclusively to Nārāyaṇa because other śrutis "yā īśo asya dvipadaścatuspada" and "etāvanto vai catuśpadaśca" introduce the characteristic of being the Lord of biped and quadruped beasts. According to the Hiraṇyagarbha śruti, that characteristic is common to both Śiva and Prajāpati. The statement "hrīścate lakṣmīścate patynau" can be understood as non-contradictory statement because there is apprehension of the characteristic of being Lord of Umā who is denoted and expressed as "Hṛllekhā" [knowledge, reasoning or impression on the heart]. Even if it is accepted as a characteristic of being the Lord of Lakṣmī and is established as a statement of integrity, our opponent's desired goal cannot be achieved because the new and later term of Nārāyaṇa cannot be established as being about Nārāyaṇa. At the end of "ambasya pāre", etc., we hear "puruṣasya vidma sahasrākṣāya ... Rudra pracodayāt". In the middle also we recognize the mantras such as "nainam ūrdhvam na viśvatomukhaḥ" chanted in the Atharvaśirasmantropaniṣad. The word "prajāpati" in "prajāpatiścarati garbhe'ntaḥ" can be explained as being

about Śiva by the etymology given for the names of Śiva in the Linga Purāṇa "yasmātpati prajāssarvāḥ ... mahān devastataḥ smṛtaḥ". Here we follow the same reasoning as our opponents in giving the etymology. The etymology of "Hiraṇyagarbha" is given in the same place in "hiraṇyam asya garbhe æbhūt ... purāṇe æsmin nirucyate". Hiraṇyagarbha is counted among the twelve names such as Śiva, Śankara, etc., in the Bodhāyana Sūtra. The word "Hiraṇyagarbha" in "Hiraṇyagarbhasamavartatāgre" also can be explained there. Therefore, there is no conflict in employing it in the worship of Nārāyaṇa as it is used in the second sprinkling of the clarified butter on vāyavya paśu intended for Indra by the statement "Hiraṇyagarbhasamavartatāgre ityāgharamāghārayate". It is said in the Smṛtyārṇava, etc., that because of the integrity of the sentence "Hrīścate Lakṣmīśca patynau" with "Hiraṇyagarbhasamavartatāgre" it is employed in the worship of Gaurī who is the presiding deity of Soma during some sacrifices intended for the planets. Its application is not found elsewhere. It is also heard first. It refers to the Goddess of the world. Her name is Hṛllekhā. Accordingly the use of the word "Lakṣmī" is explained in the Vāyusamhitā with the statements beginning with "tatra maheśvarī ... mūrtirmūrtimat prabhoḥ" and going on with "tasyān kamaṇḍalārūḍhā ... śyāmā sarvamanoharā", as sport of the part of the Supreme Power that is heard to be in the form of the power of Maheśvara.

In the Vājasaneyī reading "Śrīścate Lakṣmīśca patynau" by the following lead of the Hṛllekhā śruti that is found in the same chapter, the word "Śrī" can be explained as being in the sense of "Umā" only. Such usage is seen in "Śriyam Lakṣmīmaupalāmambikām gām" in the Āyuṣya Sūkta.

There's no room for doubt to the contrary because we don't see any usage of "Hṛllekhā" in the sense of "Kamalā". In the Linga Purāṇa, the hymn to Śiva composed by Brahmā and Nārāyaṇa elaborates "namostute lakṣmīpataye ... hrīpate namaḥ" by drawing together two different readings from different branches. Therefore, there is apprehension of the mention of the characteristic of being the Lord of Umā by the statement "Hrīścate Lakṣmīśca patynau", "ahorātre pārśve" is evidently about the Ardhanārīśvara form of Śiva as can be seen from the dialogue of Umā and Maheśvara "śarvarī tvaham dinam". The statement "nakṣatrāṇi rūpam" is compatible with the body of God in the form of Time as described in the Vāmana Purāṇa statement "svarūpam tripuraghvasya", "nakṣatrāni rūpam" is prescribed wholly as a mantra that is ancilliary to Śrī Rudra. Later, Nārāyaṇa is also determined as referring to Śiva. It is easier to explain it as about Śiva because of the unity of the sentence [ekavākyatā]. Even by following the lead of the recognition of the meanings of the words from other śrutis, it is appropriate to understand the Puruṣasūkta as being about Śiva because of the abundance of similarity. The statement "puruṣeṇa nārāyaṇena yajamānā upatiṣṭhate" can be explained as follows:

According to the Śaunaka Smṛti in the words "asya pauruṣasūktasya ṛṣir nārāyaṇaḥ smṛtaḥ", first mention is made of the subject of the hymn with the word "puruneṇa" in order to reveal the deity. Then the name of the sage is used in order to suggest that, that particular sage is associated with the hymn as is the case in the statement "nārāyaṇeti ... aghamarśaṇam". The Vādhūla Sūtra also explains it in the same way in the words "nārāyaṇa dṛṣṭena ... puruṣo

bhavet". Therefore, even with the mention of the word "nārāyaṇa", the Puruṣa Sūkta cannot be established as being about Nārāyaṇa. On the other hand, on the basis of the cited passages from the Kalpa Sūtras, Nārāyaṇa is understood as a sage. Since in "vedāhametam", the word "aham" refers to himself, according to the general rule established by the Sūtra, there is apprehension of the distinction between himself and the subject of the hymn. Therefore, since Puruṣa Sūkta cannot be established as being about Nārāyaṇa by following the rules mentioned by our opponents, and since it can be easily established as being about Śiva, by following these rules, it should be accepted that the Puruṣa Sūkta is about describing the glory of Śiva only, as we said.

VERSE 25

> "Moreover there are passages from the Atharvaśiras that mention You to be the Self of All. They also describe You to be the object of worship of all the gods. They describe Brahmā, Upendra as manifestations of Your powers. They describe the glory of Your names through etymology. Thus, Atharvaśiras reveals Your greatness."

With the statement by Śiva, the first section of the Atharvaśiras describes Śiva as the Self of All. The gods go to Heaven and ask Śiva: "Who are you?" [devā ha vai ... ko bhavān]. Śiva answers them by saying "so'bravīt ... matto vyatirikta" and "evam mām yo veda ... devān veda". Then the statement "tato devā rudram ... ūrdhvabāhavasstuvanti" shows that Śiva is the object of worship and praised by the gods. Then, in the second section, statements such as "yo vai rudrasya ... tasmai vai namo namaḥ", "yaśca viṣṇur yaśca

maheśvaraḥ", etc., describe that the gods Brahmā, Viṣṇu, Rudra, Umā, Lakṣmī, Sarasvatī, Indra, etc., and the great elements, etc., are the manifestations of His powers which is established in the first section by stating that He is the Self of All and by elaborating on it here, His supremacy is made clear in the third and fourth sections by clearly explaining His many names. The fifth section states that a person is emancipated by His worship only and shows the manner of His worship in the form of the system of the Pāśupatas. Thus from the beginning up to the end all the Atharvaśiras statements under consideration make it clear that Śiva is superior to all the other gods. This is the meaning.

In this regard, our opponents prattle by saying "Śiva cannot be established as the Lord of All because of the mention of Rudra as the Self of All in the Atharvaśiras. He is thus mentioned from the point of view of a system just as Vāmadeva is mentioned. Therefore, in order to remove the doubt that the Supreme Self is known to be the Self of All. Then how can Śiva be the Self of All?"

The opponents opine that Śiva himself states "so'ntarād antaram ... samprāviśat", and explains that He is the Supreme Self of All because the Supreme Self entered into Him. In the statement "so'ntarād antaram", the word "saḥ" [he] refers to the Supreme Self. The statement following it describes the Supreme Self as the Self of All. The word "aham" [I] in that statement is introduced as extending as far as the Supreme Self. The meaning of that statement is that the Supreme Self entered Śiva's Inner Self that is deeper inside even the breath, etc., entered the inside of all directions, and everything in all directions as the Immanent Self of all beings. One should not say that this statement in

the above mentioned sense describes the entry of Rudra as the Immanent Self in All, and the previous statement also, in its own form, should be understood as mentioning Him to be the Self of All. Because in that case there will be an untrue sentence in the middle of the speech of Rudra, and there will be a problem of reading "aham prāviśam" [I entered] in the place of "samprāviśat" [he entered]. One should not say that "so'ntarād", etc., is only the śruti statement, because at the end of the speech Rudra is understood with the word "iti" in "nānyaḥ kaścan matto vyatiriktaḥ". Such a conclusion of Rudra's speech cannot be established because of the continuation of the speech in "so'ham nityānityaḥ" even after "prāviśat". Otherwise, if a śruti sentence is understood as being in the middle, there will be a break in the context of the speech by Śiva and later on "so'bravīt" [he said] will have to be eliptically supplied. The use of "iti" can be explained as construing with the sentence "so'ntarād antaram" or in the sense of type, etc., by describing His being the Universal Self either through the entry of the Supreme Self or because of it. If "iti" is understood in the sense of conclusion, then let it be construed as concluding the whole speech of Śiva. A logical connection of the separated phrases is stronger than the elliptical supply of words according to the nyāya "dharmikalpanāt". The laudatory statement "yo vai rudrasya bhagavān", etc., in the second section also follows the speech of Rudra "tadahamapyekaḥ prathamam āsan". Therefore, both have the same purpose. Therefore, His Immanent Self is the one that is referred to as the Self of All. In the third and the fourth chapters, the explanation of names beginning with "onkāra" and ending with "mahādeva" is about Onkāra

itself. Even if it is understood as ending in the Supreme Self expressed by "praṇava", it refers to the Immanent Self. The injunction in the fifth section of the worship of Rudra as a means of liberation is also about the worship of His Inner Self as described before. In the adhikaraṇa "madhvādhiṣu asambhavāt", it is established in the Madhu-vidyā [Bṛhadāraṇyakopaniṣad II:4], the worship of Āditya that is to be enjoyed by the Vasus has the Inner Self of the Vasus as its subject. The same explanation should be given in the present context also. Thus the Inner Self propounded by this Upaniṣad is Nārāyaṇa only, as seen from the Subāla Upaniṣad statement "sarvabhūtāntarātma ... eko nārāyaṇa" and from the smṛti statement "tavāntarātmā mama ca ... kenacit kvacit". Although this śruti vākya "so'ntarād" is understood by following "sāknād akruta" and by accepting the meaning of the word 'praveśa' as referring to entering through the intellect as in "yasya yasya yo bhavaḥ ... ātmavaśam nayet", as a śruti statement describing Rudra as the Self of All by explaining that Rudra entered Nārāyaṇa who is immanent in All by means of samādhī, this śruti also is in every way about Nārāyaṇa. There is another śruti "cakṣuśca draṣṭavyam ca nārāyaṇaḥ ... śrotavyam ca nārāyaṇaḥ". Also, there cannot be many as understood as the Self of All. That is why the term 'bhagavat' that is not specific to Śiva is used in the statement "yo vai rudrasya bhagavān", etc. Wishing to refute the above argument, the author explains his desired meaning and the syntax of "so'ntarād", etc.

VERSE 26

"O Supreme Śiva, in construing Your speech at the end with the words that mention Your disappearance with the words that cannot be construed in their own place, the foolishness of the wicked appears in a scholarly fashion."

This is the meaning. There, in the said passage of the Atharvaśiras, the speech of Śiva ends with "āyurāyunā ... svenatejasā". Later on it is clear that "tato deva rudram nāpaśyan" is a śruti statement. There the use of "iti" is for indicating the end of Śiva's speech, not for ascertaining the disappearance of Śiva that is mentioned in 'nāpaśyan'. And the mention of His disappearance is expected. Thus the statements beginning with 'so'ntarād', etc., and ending with "sampraviśat" cannot be construed in their own place without much difficulty. It is clear that without such a connection "nānayaḥ kaścinmatto ... so'ham nityānitya" can be construed with ease. It can also fulfill what is expected there. The mention of Śiva's disappearance can be explained as "with it God abandoned the gross and entered the form that is complete, inside of all, and mysterious in every way". Then it is appropriate to connect even separated sentences because of mutual need of supplying words for the completion of the sense. Need for supplying the words to complete the sense [Pāṇini Sūtra VIII:2:96,104] is more important than proximity. Thus Vārtika states "yasya yenārtha sambandho ... anantaryam akāraṇam". And Jaimini Sūtra states "anantaryam acodana". Therefore, when the connection of separated parts through elliptical language is more important, and since there's no opposition about it from our opponents, although "so'ntarāt", etc., is read in the middle of the speech by Śiva, it is incorporated

in the end of the speech itself because it is a śruti statement. Thus it is seen in śrutis such as "etam evāham ... bahavo vai te bhavinyanti", "navā ajīvinyam ... udāpānam", the term "iti" that is heard in the middle of the speech of some man is also construed with the śruti statement as being at the end because of mutual need for completing the sense. This is determined to be the connection of this sentence. Thus, the Sūta Samhitā states beginning with "pūrāviśvādayo sarvam ... jagatsarvam carācaram", and going on with "ityuktvā bhagavan rudra ... viṣṇu purogamāḥ". Linga Purāṇa introduces Śiva with "tamaḥ pṛcchanstato devāḥ ... brahmāṇam brahmaṇaspatiḥ" and continues with "dharmam dharmeṇa sarvan ... nāpaśyanśca tato devāḥ". There, the two chapters reveal that the whole Atharvaśiras is about Śiva. It is not discussed here because of the fear of expansion of this text. One should see the elaboration written in the Vāyu Samhitā and Āditya Purāṇa also.

Thus having shown his own favoured manner of syntactical connection, the author refutes the arguments of his opponents.

VERSE 27

> "O Giver of boons, in this case, when the gods asked about Your own form, You answered as though it was someone else's form. What kind of composition is that? Being the Inner Self, You Yourself mentioned someone else. Such ridiculuous thoughts enters the heart of some ignorant people."

In the tale of Pratardana [Viṣṇu] according to the śāstras it is appropriate to understand the statement of Indra "māmeva vijānīḥ" as being about Brahman because there the question statement "tvameva varam vṛṇīnva ... hitatamam manyase"

has "what is really the most beneficial" as its object. Therefore, Indra is not the object here. It is appropriate to understand the mention of Vāmadeva [being the Self of All] in "aham manurabhavam sūryaśca" as being about Brahman according to the Scriptures because no question statements exist there. However, in the statement under consideration, the question "ko bhavān" is about the uncommon form of Śiva. The statement by Śiva "aham eka prathamam āsan" is in response to that question. If it is understood as referring to someone else as the Self of All, there will be a predicament of relation to different subjects [vaiyadhikaraṇya]. Thus, there is no room for application of that rule here. Therefore, on the strength of this śruti that is supported by other statements such as "sarvo vai rudraḥ rudro hyetatsarvam". From the śrutis, Kalpa Sūtras, etc., it is determined that Brahman that is understood as the Self of All from the Statement "sarvam khalvidam brahma" is Śiva alone.

Therefore, since describing many as the Self of All is contradictory in the case of Subāla śruti or the present statement, interpretation should be rendered by following the view of the śāstras. Then, since in our interpretation there is no fault of relating to different subjects, the Subāla śruti itself should be interpreted by following our logic. If it is interpreted in the manner we mentioned, its conclusion by the mantra "puruṣa evedaḍam sarvam" that is understood as being about Śiva in the Mantras and the Upaniṣads, etc., after the statement "cakṣuśca dṛṣṭavyaṭca nārāyaṇaḥ", etc., also looks splendid. It is not possible to say, even by the followers of the heterodox doctrines that when the word "aham" resolves in Śiva, and since there is no one else, "i.e. no other deity evoked by any words, it is not appropriate

to infer some other deity with the term "saḥ". Therefore, there is a problem of drawing a conclusion about Himself with the term "tat". The usage of the term "tat" is accepted as appropriate in referring to the same person when there is the usage of the unattended term "aham" that refers to Him. It is possible to understand "so'ntarād", etc., only as being about Śiva who is the speaker. Therefore, our opponents will have a problem of not being able to find faults there. Moreover, "so'ntarād", etc., is a statement by Śiva. There the term "saḥ" refers to the person established by the nearby term "aham". Thus, even in the view of our opponents, it is appropriate to understand that statement as describing Śiva to be the Inner Self of All.

It is not possible for our opponents even to suspect that in the Gītā statements "tamevam śaraṇam gaccha", "madyāji mām namaskuru", etc., the use of the words "tat" and "aham" is inappropriate, because it is accepted that without the perception of the Inner Self both the words "tat" and "aham" refer to the Self itself. Listeners do not understand the word "aham" as referring to anyone else other than the speaker, and therefore the word "saḥ" cannot be explained as signifying any other meaning to them. It is not possible to somehow understand the word "naḥ" as signifying "someone else existing in His intelligence" because of a doubt found by those who follow heterodox views. We don't find any statement expressing or suggesting such a doubt. Formulation of such a bad doubt is destroyed by proofs. Śiva is the one who is Immanent in All. Therefore, it is extremely inappropriate to interpret the meaning of the above statement as describing some deity other than Śiva to be Immanent in All. This is the gist of the decision.

If you asked how can He be understood as the Immanent in All, the author says:

VERSE 28

"O God, indeed, the Upaniṣadic statements that reveal the Mighty Lord as the Foundation of All and the Manus who point out the form of Him who resides in the circle of the Sun and is joy to the eyes of Umā, inform that You are the Immanent God."

The mantras that describe Śiva as the Foundation of All are heard in the Mantropaniṣad:

1. yo yonim yonim ... vicaiti viśvam
2. evam sa devo ... guṇāśca sarvān vinyojayedyaḥ
3. ghṛtātparam ... tasmai devāya namo namaḥ

In the five anuvākas "namo bhavāya", etc., in the Rudropaniṣad statements such as "namas srotasyāḥ ca dvīpyāya ca", etc., mention the existence of Śiva in all things. There are statements in the Mahopaniṣad such as "yo rudro agnau ... bhuvanā viveśa". Also, it is accepted by all that the Puruṣa inside the Sun who is the subject of description in the śrutis such as "ya eṣo'ntarāditye hiraṇmayaḥ puruṣo dṛśyate" is the God Immanent in All. The Brahmasūtra aphorism "vedavyapadeśāccānye" makes it known. The mantra "namo hiraṇya bāhave ... umāpataye namo namaḥ" beginning with "sarvo vai rudraḥ" in the chapter "ādityo vā eṣa etanmaṇḍalam" in the Mahopaniṣad, the mantra "asau yo'vasarpati nīlagrīvo vilohitaḥ" beginning with "asau yaḥ tamro aruṇaḥ" in the Rudropaniṣad, the mantras "namo rudrāya paśupataye ... kṛttivāsase namaḥ", among the mantras that invoke Āditya as a part of the penance describe

His form characterized by having Umā as His companion and by having a blue throat, etc. One should suspect that beginning with "sarvo vai rudraḥ" in the Mahopaniṣad, there is a break in the topic of the knowledge of the circle of the Sun. There is no divider such as an intervening group of unrelated words. Also, unanimity of the sentence [ekavākyatā] can be justified by understanding that the expected special forms are dedicated in the worship of the Golden Puruṣa inside the Sun. It is made clear in the "heart of the Sun" [ādityahṛdaya] in the Kūrma Purāṇa by the words "namaste ghṛṇine tubhyam sūryāya brahmarūpiṇe ... tubhyam māyāpataye namo namaḥ" that since the three anuvākas "sarvo vai rudraḥ", etc., have unanimity of the sentence [ekavākyatā] with the anuvākas "ghṛṇissūryaḥ", etc., dedication of forms is expected in the inside knowledge of the Sun [antarādityavidyā]. One should not suspect that because the word "Hari" is used in the kṛcchāranga mantras, they are about "Hari". Because:

1. there would be a conflict in the descriptions in many earlier and later śrutis.
2. We see "yama nīlendra ... vajiṣu" in a kośa. Therefore, the usage of the name Āditya can be understood in the sense of the deity inside the Sun.
3. In the Kūrma Purāṇa statements, the word "Hari" is used in that sense only in the statements by Dadhīci addressed to Dakṣa that describe Paramaśiva as being inside the circle of the Sun by the words "eṣa rudro mahādevaḥ ... samādhvaryuhotṛbhiḥ".

Now, if you say that in the Chāndogyopaniṣad beginning with "eṣo āditya ... puruṣaḥ" and going on with "tasya

yathā kapyāsam puṇḍarīkamevāmakṣiṇī" reference is made to the characteristic of having lotus-like eyes, and therefore it appears to describe the form of Viṣṇu. If you say that having the lotus-like eyes is not his exclusive characteristic, that characteristic is described many times in other contexts both in the Vedas and in the world. Besides, although the characteristic is quite common, the word "puṇḍarīkākṣa" can be explained as referring exclusively to Viṣṇu on the basis of etymological and general meaning. It cannot be said that "tasya tathā" is a śruti, while considering the meaning of the Puruṣasūkta. It is not said that there is restriction in using a sentence referring to the meaning of a part of a word that is both etymologically and generally established. If you say that "even then reference to two eyes is not compatible with a form that has three eyes", that is not so. According to the rule of havirārthyādhikaraṇa, the duality of eyes in the illustration is not intended to be expressed, and therefore is not a distinguishing characteristic. Even if it is intended to be expressed, there's no conflict because the eye on Śiva's forehead is closed like a bud and therefore only two eyes resemble full-bloomimg lotuses. Chāndogyopaniṣad also resolves in the form of Śiva that is determined by the mantras from the chapters of Mahopaniṣad and Rudropaniṣad. Thus, there's no conflict. Therefore, Vāyu Samhitā sums up the three above mentioned śrutis as being about Śiva in the following statements:

1. sarvo rudro namas tasmai ... pinākī vṛṣavāhanaḥ
2. hiraṇyakeśaḥ padmākṣo ... nīlagrīvo hiraṇmayaḥ

Similarly, when at the end of the performance of the worship of Viṣṇu, the Agni Purāṇa says "dhyeyaḥ sadā

savitṛmaṇḍalamadhyavarti", etc., one should understand that the circle of the Sun like the heart is the place of worship of all the deities; and at the end of Viṣṇu's worship, He should be established there. That is all. It is seen in Purāṇas and Āgamas that worshippers of Durgā, Gaṇapati, etc., also perform the worship of those very deities there [that is the circle of the Sun] at the time of the sandhyā rites and at the end of the worship. Thus there's no conflict. Thus by describing Śiva as the Foundation of All and by providing out the form of Śiva in the inner self, the mantras in the Upaniṣads declare that Śiva is the Immanent Inner Self of All. This is the meaning.

But Nārāyaṇa is heard of as the Immanent Inner Self in "eṣa sarva bhūtāntarātmā", etc. True. But here also the comment is non-specific. However, the determination that He controls from inside while remaining in the form of Śiva in the circle of the Sun is without any constraint. In the same way, Kṛṣṇa is referred to as the slayer of Rāvaṇa. It is appropriate to understand the Vedic words as referring to the description of purpose of different actions of the Lord Rāma in different incarnations. Otherwise such references that appear in different places cannot be explained. Deeds of other incarnations and the deeds performed by Puruṣottama in the Mahābhārata, etc., are thus praised by Gangāsuta, etc., in chapters containing the praise of Kṛṣṇa without making any distinction among them. Therefore, based on the strong proofs, Śiva is the Immanent Inner Self of All. It should be accepted that the Antaryāmī Brāhmaṇa, etc., also come to the same resolution. However, some say on the basis of the usage in the Jābāla śruti "etāni havā amṛtasya nāma dheyāni" in which the word "amṛta"

without any accompanying word is about Śiva, it is clear that the Antaryāmī Brāhmaṇa is about Śiva.

From hence one should say that Śiva is the Inner Self of All. Thus the author says:

VERSE 29

"O God, You are the Self. Therefore, all the great elements, the Sun, the Moon, and all things are indeed known as Your body. Isn't this enough to establish You as the Foundation of All? However, delusion makes these fools speak otherwise in vain."

The Earth, etc., as eight forms of Śiva are well-known in the Śiva Purāṇa, Linga Purāṇa and the Āgamas. In the Antaryāmī Brāhmaṇa also, they are described as limited forms of the Inner Lord, therefore the statements about the eight forms of God would freely prove Śiva as the Inner God because they're uniform.

Now, all things together with the Earth, Water, etc., are described there as the forms of Śiva. That is why He is described as Aṣṭamūrti, i.e., having eight forms. Therefore, it is appropriate to regard God with eight forms of Earth, Water, etc., as different from the God who regulates everything from the inside and who has all sentient and insentient things as His body.

The above objection is answered as follows:

All the limited forms mentioned in the Antaryāmī Brāhmaṇa are included in the eight forms of Śiva. Because it is possible to include all the modifications of elements in the category of elements. In the smṛti "īśvarassarvabhūtānām ... yantrārūḍha nirmayaya", the word "mayā" is explained as the instrument of the Inner Lord "upakaraṇam māyāntaryāmino vibhoḥ ...

avaśinyate". Absolute unity is not among the things to be regulated because it is not included in it. Thus the doubt that "kāla" and "yoga" that form the māyā of Śiva are not included here, is also dispelled. The Self is in His eighth supreme form which pervades everywhere. Therefore, the Universe is made up of Śiva.

In the Śiva Purāṇa, Samīra mentions it to the sages from six families. However, all living beings are mentioned there as the eighth form of Śiva. Thus when the multitude of both animate beings and inanimate things are considered in totality, what else is left in the Universe that needs to be included?

Now if you say that in the Linga Purāṇa a sacrificer is placed in the eighth place of the Self by "bhūmyambho'gnimarudvyoma bhāskarādīkṣitaśaśī", therefore according to the "chāgapaśunnyāya", propriety and the conclusion word "ātman" that is heard in the Śiva Purāṇa resolves in something distinct, this is not correct.

The Universe which is made of forms other than the pervading form has Śiva as its Self because of the pervading form of the Self. The pervading form is thus fashioned without generality. Just as the branches of a tree are nourished by watering the roots, worship of Śiva nourishes His body that is in the form of the Universe. Thus the worship of Śiva is known as beneficial to all, favouring all and giving protection to all. If any embodied being is restrained, that will be unfavourable to the God with eight forms. There's no doubt about it. Thus in the immediate context, it is mentioned that all embodied beings without any exception are the forms of God and therefore harming any embodied form will be injurious. If a general

prescriptive statement is unclear, it may be suppressed on the basis of a specific statement. However, this statement is clear. Therefore it is not appropriate to withhold it. As to a mention of a sacrificer in the place that is commonly used for the mention of the Self in the Linga Purāṇa, such usage is sometimes meant to describe great benefit to the world. There in a statement beginning with "saroja bhava sambhava ... dīkṣita śaśī", it is elaborately shown that each of the forms of the Cosmic God is beneficial to the world. Thus the mention of a sacrificer there that is arrived at from somewhere else would not negate the other forms of Śiva. Just as in the statement about fire, there is an order of some vikṛtis. Although the fore is naturally meant for one vikṛti, it should not be forbidden in others. As in different sciences, whatever happens to be on the way is discussed. It is for praise or contemplation. One should not forbid it in other vikṛtis. In the Linga Purāṇa also, in the description of the benefits conferred by Him on the whole Universe, although there is the mention of the sacrificer, at the end the summary is general. This should be understood in the manner mentioned in the Śiva Purāṇa by statements such as "ātmātasyāṣṭamīmūrtiḥ ... sarvabhūtaśarīragaḥ". Thus the God who gave the whole cosmos as His form is sung as the God with eight forms because He governs the Universe that is divided in eight parts. If this is not desirable, then one should understand that the whole animate and inanimate universe is included in the eight forms of Śiva. Then the eight-fold division will not be limiting the forms of Śiva. It can be explained separately by anuvāda. Explanation is given for the brick fragment on which an oblation is placed for the vaiśvānara fire, is an example here. In the case of the

vaiśvānara kapāla, although there are twelve bricks, only eight are counted separately with the intention of separate praise. Similarly, it can be explained that although there are numerous things and worlds that are forms of Śiva, eight are specifically singled out for praise. Or, it can be explained that although there are innumerable forms, eight are described for worship and for distinguishing different names because in the Purāṇas such as Śiva, etc., in the discussion of eight forms, all eight forms are described by making a distinction between different names.

Thus, it is seen in the Daśarātra[7] ceremony, etc., that the days devoted to Soma pressing are mentioned for the attainment of dharma, although there are other days also.

Or, it can be understood that some forms are accepted for meditation just as only seven breaths out of eleven are mentioned for meditation. The God with eight forms gives great rank to those who meditate upon and worship Rudra in these places. Thus the ancient sages described the difference in the worship of Īśa in eight special forms although the whole Universe is in His form.

Or, in the Vājasenayi Branch although six fires are acknowledged, only five fires are mentioned with the intention of describing efficacious fires, it is possible that God is well-known as having eight forms because of some special characteristic of the eight forms among other forms. It is seen that even a sacrifice that is to be performed for 63 days is customarily called "dvādaśāha" because of the primacy of the Soma-pressing days. It is entirely appropriate that God is in the form of the Inner Self because

7 name of a ten-day ceremony forming the chief part of the dvādaśāha (12-day sacrifice). Vide Monier-Williams, p. 472, column 1.

of the inherence of these eight forms. The meaning of the Antaryāmī Brāhmaṇa is recognized in the Purāṇas, Āgamas and the descriptions of the processed of the eight forms. He is clearly recognized in the statements about the eight forms heard in the Āditya Purāṇa, etc., "pṛthavyām tiṣṭhati vibhuḥ ... tasmai bhūmyātmanaiḥ namaḥ". It is not appropriate to refute such statements. Therefore, God Paramaśiva is the immanent deity.

In the Mahābhārata when a question arises "bahavaḥ puruṣā brahmamutaho eka eva tu", the opponents view is introduced by the statement "bahavaḥ puruṣā rājan ... kurukulodraḥ". Then the author asserts his own view by "bahūnām puruṣānām hi ... viśvamābhyāsyāmi guṇādhikam". The author asserts that just as one earth is the source [yathaika pṛthivi yoniḥ] of bodies referred to by the word "puruṣa" as seen in the śruti "savā eṣa puruṣo'nnarasamayaḥ" remains as all bodies. Similarly, the Supreme Puruṣa pervades the whole Universe as the Self of All. We will speak of Him. The smṛti statement "tavāntarātmā mama ca, etc., is mentioned after that. Therefore, it is about oneness with the Supreme Self. Otherwise there would be a problem of answering what is not asked.

Now there is a statement in Karṇa Parvan of the Mahābhārata "viṣṇurātmā bhagavato ... amita tejasaḥ" etc. There is also the word "ātman" heard in the speech of Kṛṣṇa "tasmādātmānamevāgre rudram sampūjayāmaham" in a statement in the Mokṣadharma of the Mahābhārata. Because that is the natural sense. Here the word "ātman" cannot be construed in the sense of Inner Self because one sees a statement in the Skanda Purāṇa "māyāyā guṇabhedana ... antaryāmitayā haraḥ." Therefore, it is possible to

understand that the Supreme Śiva inheres in the forms governed by guṇas that are certainly his own parts, as well as in the individual selves that are His own parts governed by action. Thus the Supreme Śiva is the Inner Self of All.

Thus, since it is established that Śiva is the Inner Self of All, and "so'ntarāt", etc., cannot be interpreted as being about anyone else, the efforts of our opponents to interpret "yo vai rudraḥ", etc., as being about Nārāyaṇa are rejected. To imagine that the names "Rudra", "Īśāna", "Maheśvara", "Mahādeva", etc., are about Nārāyaṇa although such understandings are against the well-known derivative meanings of those names, and to pronounce the worship of Śiva as being about Nārāyaṇa by following the rule of madhuvidyā that is cited by them are also rejected.

The word "bhagavat" is seen many times in the Purāṇas, etc., as used only in the sense of an honorable person, therefore, it cannot be understood as being specifically in the sense of Nārāyaṇa. The argument that the derivative meanings of the names are about "praṇava" is improper. Derivative meanings of the names "Rudra", "Īśāna", "Maheśvara", etc., describe the named deities' independence in Creation, Preservation and Dissolution of the Universe. They cannot be about "praṇava".

Then how are the derivative meanings of the names "praṇava", "onkāra", etc., are about the same subject as that of the names "Rudra", etc.? Names and the named deities are treated as indivisible. Thus it is said in the Vāyu Samhitā "śivo vā praṇavo hyena ... vidyate kvacit" and "tasmādekākṣaram devam ... manyamāna manasvinaḥ". Therefore, it is established that Atharvaśiras also describes Śiva's superiority among all.

VERSE 30

"O Lord of the Mountains, by establishing You as the companion of the daughter of the Mountain, the blue-throated and three-eyed Śiva together with Brahmā, Viṣṇu who is the beloved of Kamalā, and Hara as the one object of meditation in the hollow of the fine lotus[8], the śruti statement from the Kaivalyopaniṣad proclaims Your Whole Glory."

The statement "viviktadeśetu sukhāsanattas ... nānyaḥ panthāḥ vimuktaye" in the chapter on the manner of worship of the subtle [daharopāsana] in the Kaivalyopaniṣad, the whole Universe together with Brahmā, Viṣṇu and Śiva is described as the manifestation of His Powers. Thus, the prominence of Śiva above all is clearly stated. That is the meaning.

Now if you say that "it is appropriate to understand that the third person pronoun 'tad' in 'sabrahmā', etc., refers to the said source of all beings because it appears in the proximate context. It only proves that Brahmā, etc., are the manifestations of His Powers. It doesn't prove that they are the manifestations of powers of Him who should be revered." That is not so.

The word "bhūtayoni" [source of all beings] in its derivative meaning also refers to nearby Śiva alone. Since it is appropriate that [as per tatkratu nyāya] His worship will lead to Him only, it is not appropriate to understand it as refrring to some deity other than Śiva. Your objection that "how is it that emancipation is mentioned as following the knowledge of Him in, 'jñātvā tam', etc.?" can be answered by mentioning that in the saguṇabrahmavāda, emancipation follows only from knowing Him.

---

8 Cf. daharavidyā in Chāndogyopaniṣad VIII:1.

If you say that "in the doctrine of nirguṇabrahman, emancipation through the knowledge of Brahman with attributes is not justifiable and therefore it is necessary in the statement 'jñātvā tam', the third person pronoun 'tat' should refer to Brahman without any attributes. And therefore the earlier references also should be understood as referring to the attributeless Brahman", then it is not so.

Thus although in the śruti "sadeva saumya idam agra āsīt", etc., the third person pronoun "tat" heard in the statements such as "tat tejo sṛjata", etc., refers to an entity with characteristics, the third person pronoun "tat" heard in only the śruti statement "tat tvam asi" is inapplicable, and therefore is understood as referring to the attributeless Brahman by indication. Similarly, the third person pronoun "tat" in "jñātvā tam" should be understood with indicative power only when there is inconclusive argumentation. It is not appropriate to wear a loin cloth for bathing when the river Kāveri is miles away.

Thus by meditating upon the Supreme Śiva whose form is characterized by having Umā as His companion and is thus the best among the forms with attributes, a worshipper attains the Supreme Śiva who is the tāmas-free cause of the whole world, and whose manifestations are all other gods such as Brahmā, etc. Then by knowing Him who is one with pure consciousness as the Inner Self, a devotee attains apavarga. The śruti statement can be understood in this manner. The meaning of this śruti is thus illustrated by the sixth chapter of the Vāmana Purāṇa. There, in the manner of the Kaivalyopaniṣad, the meaning explained by us, is shown. In the Vāmana Purāṇa, Āśvalāyana asks a question "purāśvalāyana sākṣāt ... upetya parameṣṭhinam", etc. There Brahmā answers "acintyam avyaktam anantarūpam",

etc., and elaborately shows the manner of meditation upon Śiva. He continues by saying "ittham dhyātvā munissākṣāt ... savibhaktaiva sthitaḥ" and "sa brahmā sa Śiva ... nānyaḥ panthāḥ vimuktaye". The meaning of the śruti is similarly explained in the Brahmagītā also. Therefore, it is not appropriate to think that Brahmā, etc., are only the manifestations to be attained and not the manifestations to be worshipped.

Having the same meaning as that of the said śruti statement from the Kaivalyopaniṣad, the three anuvākas "aṇoraṇīyān", etc., in the great Upaniṣads of the Taittirīyas establish the process of daharopāsanas as pertaining to Śiva after removing the doubt that this may be a worship of some other deity. Because such doubt may arise due to the elaborate description of the greatness of Nārāyaṇa in the middle anuvāka, even then the author perceives the superiority of Śiva above all.

VERSE 31

> "O Beloved of Umā, the great Upaniṣad that briefly expounds the daharavidyā for meditating upon You in the heart, together with some other special properties increases the delusion of fools by inserting Nārāyaṇa in the middle."

Thus, here a doubt arises that the chapter on Nārāyaṇa is not about the worship of Śiva because it resolves in the injunction of the worship of Nārāyaṇa in the subtle lotus by placing Him there with the statement "tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ", after demonstrating the special place and characteristics of the lotus like heart as the place of His worship, and after describing the greatness of Nārāyaṇa with "sahasraśīrnam devam", etc. That is why, as in Kaivalyopaniṣad, here also Nārāyaṇa is not counted

among the manifestations of God's powers to be worshipped as Brahmā, etc., are counted.

The opponent counters by saying "Now in this anuvāka there's no injunction of worship. But it's only secondary injunction [guṇavidhi] that is expected by the worship enjoined in the prior anuvāka by the statement 'tasmin yadantastadupāsitavyam', there the pronoun 'yat' and the word 'gagana' refer to the deity to be worshipped. They resolve in the specific deity expressed by the words 'Rudra', 'Maheśvara', etc., that are presented in the prior and later mantras in 'yo devānām yad vedādau', etc. Therefore it is not appropriate to construe Nārāyaṇa as the deity to be worshipped because there will be a conflict with the connection of Śiva who is at the beginning and at the end."

The opponents continue their view by saying, "Then let there not be any linkage. On the strength of the description of many qualities of Nārāyaṇa, let there be an injunction of his worship by following the rule of sabhṛtyādhikaraṇa. One should not say that since the statements 'padmakoṇapratīkāśam' etc. touch upon the heart lotus related to the worship enjoined in the previous anuvāka, those statements should be understood as being secondary injunctions expected by the main injunction. The chapter of the worship of Śiva is interpreted with the intervention of unconnected words praising the many qualities of Nārāyaṇa as the topic of samidheni[9] is interrupted with the intervention of the words of nivid[10].

9 verses recited while the sacrificial fire is kindled. Vide Monier-Williams, p. 1206, column 2.

10 name of particular sentences or formularies inserted in a liturgy and containing epithets or short invocations of the gods. Vide Monier-Williams, p. 559, column 2.

It is not possible to construe the meaning of the intervening mantra 'padmakośapratīkāśam', etc., as a supplement of the worship of Śiva as the upavyāna separated by the words of nivid is construed as the subdivision of samidheni. There is no unfailing connection between daharavidyā and Śiva as there is between juhu[11], etc., and the sacrifice which would lead one to construe Śiva's characteristics through the heart on the basis of a proof of a statement as the sacred palāśa[12] trees, etc., are connected with the sacrifice through the sacred ladle, etc., even in the absence of any discussion. If that is the case, then there would be the problem of understanding the mantras 'śukram pravidhya hṛdayam pravidhya', etc., as secondary supplements of daharavidyā through their connection with the heart which would cause a conflict with the adhikaraṇa 'vedhādyarthabhedāt'. Therefore, although the previous anuvāka is about enjoining the worship of Śiva, based on the strength of many qualities of proximate Nārāyaṇa, it is appropriate to construe padmakāśa, etc., as enjoining another worship. Or, in the manner mentioned by our opponents, the previous anuvāka also enjoins the worship of Nārāyaṇa, and therefore is about him only. Indeed they said the mantra 'yo devānām' is not about Śiva. In the case of that mantra 'yo devānām' is an explanatory repetition of the god being the cause of Hiraṇyagarbha. According to the previous statement 'nārāyaṇādbrahma jāyate', etc., it is about Nārāyaṇa. Therefore, the term 'Rudra' also should be somehow construed as being about Nārāyaṇa.

---

11 curved wooden ladle for pouring melted butter into the sacrificial fire.

12 whose wood is used for making sacred vessels.

"The mantra 'yadvedādau', etc., is also not about Śiva. The following is its meaning. The sound 'om' being the place of the Creation and Dissolution of the Vedas according to the smṛti 'praṇavādya mune vedāḥ praṇave paryavasthitaḥ' is established at the beginning and at the end of the Vedas. As we hear in the statement 'ākāro vai sarvā vāk', it is the natural form of all speech. He who is meant expressly by the sound 'om' that is submerged in the sound 'a', that has become identical with the sound 'a', he is Maheśvara. We see the usage of the term 'para' in the sense of 'spoken of' in the phrases 'idam paraḥ' [about this], 'tat paraḥ' [about that], etc. That Maheśvara is thus expressed by the sound 'a' that is the original form of all speech. He is the Great Lord of all worlds. Thus being the original form of all speech, the pre-eminence of Him who is expressed by the all expressive superior sound 'a' is most eminent among all expressions. Following this propriety, this mantra that propounds that 'He who is expressed by the sound a' is the Lord of All, refers to Nārāyaṇa since we see in the smṛti the words 'ākāro viṣṇu vācakaḥ'. Thus although the meanings of the previous and the later mantras can be doubted, they're about Nārāyaṇa. Therefore, it is determined that the injunction of worship in the middle is about Him only.

"Later on several mantras such as 'sahasraśīrnam devam' etc., are clearly about Him. It is for determining the specific deity to be worshipped in all forms of knowledge and not merely for clarifying the specific deity to be worshipped only in the daharavidyā under discussion. His essence that is described in those specific forms of knowledge as the source of the world, the Inner Self of the whole world, the goal attainable by those who become free from the cycle of life and death, the essence to be worshipped by those who

seek emancipation from the cycle of life and death is made known by the words 'Parabrahma', 'Paratattva', 'Parajyoti', 'Paramātmā', 'Akṣara', 'Śiva', 'Śambhu', etc. On the strength of the proof of a sentence, all this injunction is about Nārāyaṇa and a proof of a sentence, i.e. vākyapramāṇa is stronger than the occasion. Thus the meaning that determines the object of worship in all higher forms of knowledge also touches upon the daharavidyā under discussion. Later on the mention of qualities 'padmakośapratīkāśam', etc., and the declaration of His eminence among all by describing other deities as the manifestations of Nārāyaṇa who is to be revered tell us that both the other anuvākas are about Nārāyaṇa. Therefore, it is not appropriate that the anuvāka about Nārāyaṇa is about the worship of Śiva."

Thus, keeping in mind the eradication of the erroneous concept of the opponents that the first anuvāka enjoins the worship of Nārāyaṇa, the author says "tava daharavidyām vidadhāti". This is the meaning. The mantra "yo devānām" is not about Nārāyaṇa. In Atharvaśikhā, Śiva is mentioned as the source of Brahmā. When it is possible to understand the first anuvāka as an anuvāda of the Atharvaśikhā statements, it is inappropriate to assign secondary meaning to the term "Rudra". In case someone heartily believes that there is no mention of Śiva anywhere, a doubt that "yo devānām", etc., is an explanatory repetition should not arise. This mantra "yo devānām", etc., itself ends up being an injunction that Sadāśiva is the source of Brahmā. If the meaning of a mantra is understood as a valid mantra, it is not possible to establish an explanatory repetition as its meaning even with the help of a thousand applications.

If you say that Nārāyaṇa is established as the source of Brahmā, etc., in another śruti, it is not so. O the skill of our little opponent in giving incongruous answers! He cites a śruti statement mentioning Nārāyaṇa as the source of Brahmā when there is an expectation of a former mention of a statement mentioning Śiva as a source of Brahmā. The objection that the Sauryādi statement is prescriptive when the "yad āgneya" statement is considered non-prescriptive due to the lack of the pūrvavāda statement, although there is the use of the pronoun "yat" in the statement "yad āgneya", etc., is not appropriate. If you say that there wouldn't be a problem of a relation of two different subjects, if we accept the term "Rudra" as referring to Nārāyaṇa by the figurative power of the word, it is not so. Then the word "agni", etc., also can be understood in some sense or the other with the use of lakṣaṇa [figurative meaning]. Some proof or other can be found to interpret those words as having such meanings. Thus the statements "yad āgneya", etc., would become non-prescriptive. Also, there would be a problem of mutual dependency. Thus, if the word "Indra" is understood as referring to Nārāyaṇa by the figurative power of the word, there wouldn't be a problem of relation to different subjects, and therefore the statements such as "nārāyaṇād brahmād jāyata", etc., would be established as pūrvavāda [previously stated statements]. And when they are established as pūrvavāda statements, the word "rudra" is understood as a lakṣaṇa by following the pūrvavāda.

Therefore in the absence of validity, the use of the words "yat", etc., should not be construed as a sign of an anuvāda statement. And it is not appropriate to consider the statements containing the use of "yat", etc., as anuvāda statements on the basis of such use.

If it is not possible to understand both Nārāyaṇa and Rudra as the source of Hiraṇyagarbha, then it is necessary to understand one of the two terms, Rudra and Nārāyaṇa that are heard in specific śrutis as having a figurative meaning. In that case, it is possible to suspect that for following the śruti "nārāyaṇād brahma jāyate" and for supporting the use of the pronoun "yat", the term "rudra" itself should be understood as having a figurative meaning. However, we will show that it is possible to understand both Nārāyaṇa and Rudra as being the source of Hiraṇyagarbha in different ages. Moreover, even in one age or kalpa, it is possible to understand both as the source of Hiraṇyagarbha in the capacity of mother and father because Nārāyaṇa can be understood as the power of Śiva. Therefore this mantra is certainly about Śiva.

This is the meaning. That god Rudra, who is the great sage, i.e., abundantly endowed with the knowledge of all subjects as understood from the śruti and smṛti statements such as "yassarvajñasarvavit" and "aśenavinayāmoghaśu ddhibuddhivijṛambhaṇa", etc., Who is superior to all the manifold universe consisting of all conscious and non-conscious things because He is the regulator of the world of senses, Who dispells the misery of worldly existence for His devotees, previously saw Hiraṇyagarbha, the first among the gods being born from Himself with His own will at the beginning of the kalpa with his eye of knowledge that is filled with compassion and is wise in bestowing the power of creating the whole Universe; may that God unite us with the auspicious and supremely exhilerating memory of Himself that is well-known in the śruti "smṛtilambhe sarvagranthīnām vipramokṣaḥ".

Thus it is elaborated in the Linga Purāṇa "avyaktādbhavatsthānusśivaḥ ... sakalam jagat" and in the Kūrma Purāṇa "hiraṇyagarbho jagadantarātman ... sakalam sasarja." Having accepted this mantra as being about Śiva, the wrong explanation of the non-Vedics that "Rudra the great sage Who is capable of witnessing the happenings in the past, present and future with the power of yoga, saw through his power of yoga, Hiraṇyagarbha being born from Nārāyaṇa while he was in the process of being born", is scuttled.

In the Śvetāśvataropaniṣad also, the mantra is read as "hiraṇyagarbham janayāmāsa pūrvam". Thus it is clear that following the lead of the mantra, the following mantra "yasmāt param" is also about Śiva. That is why Āśvalāyana states "yasmāt parataram nāsti namassūkṣmākṣarātmane" imagining the mantra "yad vedādau", etc., as being about Nārāyaṇa, is also inappropriate.

In the view of our opponents, sounds are the quality of the five elements. Therefore, even in that view the sound and the five elements cannot be mutually the material cause and its effect. In case the intention is to say that sound is prakṛtivāca [expressed by its nature], it is necesaary to say "that which is its prakṛti and He who is higher than Her". Thus the usage "tasya prakṛtilīnasya yaḥ paraḥ". Thus the usage becomes inappropriate. Even if somehow a connection is made with both, that is Prakṛti and Para, there's no proof that the sound "a" is the nature of praṇava.

Now if they say "we accept the sound 'a' as prakṛti of all speech because of the śruti statement 'ākāro vai sarvāvāg', therefore the sound 'a' is proven to be the primary substance, i.e., the natural form of praṇava also. One should not suspect

the reverse even after hearing 'onkāreṇa sarvāvāksantṛṇṇa' since we see the sound 'a' inhering in praṇava, but praṇava not inhering in the sound 'a', that śruti is for the pressing of soma."

Their above argument is incorrect. In the śruti statement "mātramātrāḥ pratimātrāḥ kṛtvā", there's clear perception that is the sacred syllable "Om" comprising of three mātrās, "a", "u", "m" and the final half mātrā each succeeding unit of measure merges into each previous measure. Thus it becomes clear that the half unit of the measure is the original form of the three measures. It is not possible to dissolve into something that is not the original form. Therefore the śruti "ākāro vai sarvāvāk" can be explained as a praising statement like the statement "agnissarvāḥ devatāḥ". The Bhāgavata Purāṇa introduces the subject of half mātrā in the form of nāda[13] with the statement "samāhitatmāno brahman ... hṛdākāśādabhūnnāda", and then loudly proclaims it to be the original form of praṇava in "tato ha trivṛdonkāraḥ". Therefore, even after interpreting this mantra according to the manner of our opponents, the resulting meaning is "He who is expressed by half measure is Maheśvara". It is clarified Śiva is communicated by the half mātrā. Although in Atharvaśikhā, the sound "a" is considered the original form of praṇava, authors of various kośas mention many meanings of "a" as in the statement "ākāro brahmaviṣṇaviśākamaṣṭheśvankaṇe raṇe". Therefore, the naming of Maheśvara as communicated by "a" does not ultimately resolve in Viṣṇu.

---

13 In Yoga, the nasal sound represented by the semi-circle and used as an abbreviation in mystical words. Vide Monier-Williams, p. 534, column 3.

The opponents retort by saying, "now here it is mentioned that He who is communicated by 'a' is called Maheśvara. The sound 'a' in the form of the first measure of praṇava is his original form. In that case, if you accept Him who is named with the sound 'a' in the form of the first measure of praṇava, there would not be an over-extension of rule to include other deities that are generally communicated by the measure of 'a'."

We say that it is not so. If it had been the case, then in the śruti statements of Atharvaśikhā, Uttaratāpanīya, etc., in the smṛti statements from the Purāṇas, Āgamas, etc., it is mentioned that Brahman is expressly meant by the mātrā 'a' in praṇava. Here also, it will have to be accepted in the same way. Also, the chief object of the mantras that can be used in many ways should be determined by the contexts, elaborations, etc., by following the Ajā mantra rule as is mentioned by the sūtra "camasavad aviśenāt". Otherwise meanings cannot be determined. It is possible to understand the meaning of this mantra in another way also.

The sounds "a", "u" and "m" that are heard in "agnimīḷe purohitam" [Ṛgveda I:1:1], "yonissamudro bandhu samānam param" are known to be the first, middle and the last syllables of the Vedas. The sound "a" is uttered at the beginning of the Vedas. The same sound is at the end. It is the penultimate sound in "samānam param". Since there is no final vowel after it, it remains the final vowel. Therefore the original form of "a" when it merges in its natural form is Viṣṇu. The śruti statement "Vāsudeva parā prakṛti" and the smṛti statement "prakṛtistupumān rudraḥ" say the same thing. Merged in Him, it becomes identical with Him by the state of the signified and the signifier.

The statement "vācyavācakayorbhedo nātyantam vidyate kvacit" from Vāyu Purāṇa mentions such unity. Rudra is most important, i.e., higher than Viṣṇu who is the original form communicated by the sound "a", and reverence for whom is communicated by its use at the beginning and at the end of the Vedas. Rudra is established by statements such as "prakṛtitaspumān rudraḥ", etc. In statements such as "tatastadālokam tadparāṇām", etc., the word "para" is used in the sense of "chief" or "main", and thus Rudra is the subject of the word. In the usage of "tat para" also, the subject by the word is more important. It is not appropriate to consider the separate power of the word when the usage of the word "para" can be justified in the primary sense of "chief". He is Maheśvara, i.e., Rudra is the Great Lord.

Or since this mantra is read in the Yajurveda, it belongs to the Yajurveda. The initial vowel of the Yajurveda is "i" in the statement "inetvorje" [Yajurveda 1:1]. The vowel "i" is also at the end of the Yajurveda in "eva tatpati". As we see in the Kūrma Purāṇa beginning with "tatra śrīrabhavatdevī mūtaprakṛtiravyaya", the fundamental form of Yajurveda is Lakṣmī. The vowel "ī" is attached to Her by the state of the signified and the signifier. It is a name of Lakṣmī. Therefore it is a long vowel. In the phrase "tasya yaḥ paraḥ", the genitive case of "tad" is used in the sense of ablative. The phrase means "he who is beyond that", i.e. the following syllable "u", He is Maheśvara [Śiva], the God of All is communicated by it.

Therefore, since the meaning cannot be determined by observation only in order to determine the chief object of discussion, the topics, chapters, etc., should be considered. The chapter is determined to be about Śiva because during

a conversation between Śiva and Rāma it begins with the mantra "aṇoraṇīyān" which is marked with the name of Śiva in "dhātuprasādātmahimānamīśam" that is used during the Śaivite act of applying ashes and triple sectarian marks consisting of three horizontal lines on the forehead. Also, the mantra "yo devānām" is recited there.

In "yaḥ parassameheśvaraḥ", on the strength of the established meaning of Maheśvara, the purport of the repeated term 'pará', i.e. the higher, is determined to be in the ritual of taking the form of Śiva who is denoted by the term "sva" [one's own self]. Therefore, it's appropriate that the application of this anuvāda part that can be applied in many ways should be determined by following what needs to be done.

In "yasyaubhauagnyanugatam ... tasya prāyaścitiḥ", according to the havirarkādhikaraṇannyāya, there is no intention of referring to two fires. Although it is established that there is a perception that the extinguishing of fire is repetitive since it is the reason for the re-establishment of fire, it is determined in the adhikaraṇa "punarādheyam odanavat" that there is an intention of speaking of two fires in the part of the repetition by following what needs to be done. Because of the re-establishment of fire what needs to be done is the repetition of the establishment of the fire that produces two fires as is understood from another statement. Therefore, the re-establishment of fire cannot produce only one fire. Thus by following the kaimūtikanyāya[14] it is established that describing the meaning of the subject of a

14 the rule of "how much more" or "how much less" arguing *a fortiori*. Vide Monier-Williams, p. 311, column 2.

predicate in a case where its meaning is undetermined by following what needs to be done is appropriate. Thus this mantra is in all respects about the glory of the Supreme Śiva. The meanings of its words also should be accepted as referring not to any other deity but to Sadāśiva only named by the word "Maheśvara". Thus Vāyusamhitā says "yam vedādau svaram ... prakṛteḥ puruṣasya ca". By following its elaboration one recognizes that the vowel spoken at the beginning of the Vedas is praṇava. Figuratively, the attributeless Brahman is its subject of discussion, and since the explainer and the subject of explanation are considered non-different, it is established in the Vedānta because it is the subject of discussion of Vedānta.

Puruṣa is attached to Prakṛti; and He who is higher than the puruṣa together with Prakṛti, He who is higher on account of being the regulator, He who is well-known in the śrutis such as "pradhānakṣetrajñakṣatirguṇeśaḥ", etc., is Sadāśiva. Thus, the daharavidyā that is enjoined in the aṇovāka "aṇoraṇīyān" etc., and is determined to be about Śiva with considerations of the beginnings and the endings, has Śiva as its deity. There is no room for construing any other deity here.

Moreover, from the recognition of a host of qualities recited in the Kaivalyopaniṣad, etc., it is determined that daharavidyā has the same subject. Thus, similarity with the place of worship is clear. In addition, the form to be worshipped is described there with the statements such as "umāsahāyam", etc. Here also, the form to be worshipped is described with the mantra "ṛtam satyam", etc. The term "virūpākṣa" and "kṛṣṇapingaḷa" have the same meaning as the terms "trilocana" and "umāsahāya". The statement "ardhālakamvastrārdhama ... kṛṣṇapingaḷam" from the

Bhaviṣya Purāṇa explains the term "kṛṣṇapingaḷa" as referring to his joining with Umā. The śruti statements containing the terms "virūpākṣa" and "viśvarūpa" are applied in the salute to Śiva in Kūrma Purāṇa "namaskuryān mahādevāmṛtam satyamīśvaram". Bodhāyana Sūtra applies the mantra "ṛtam satyam" in the act of the drinking of water used for washing Śiva's feet by the statements beginning with "athāto mahādevasya pādodakavidhim vyākhyāsyāmaḥ" and by saying "ṛtam satyamiti mantreṇa prāśayet". Thus this mantra is determined to be about Śiva. It is appropriate to explain it as it is heard.

Someone who has never smelt the smell of derivation of the meanings of words, who has confounded all Vedic boundaries by interpreting śruti and smṛti statements that follow the path imagined by himself, who has become blind with increased deception supported with citations from śrutis and smṛtis that are meant to proclaim himself as an incarnation of Marut[15] which is laughable in the eyes of all people, babbled the following: "ṛtam satyam ... śrutyārthau sthitam bhavet". Even children would totally laugh at this summary of the meaning of this mantra. Insistence on refuting it would also be futile like its speaker. Therefore, it is being ignored here.

In "ūrdhvaretā", the reference is to the seed of fire that burns upwards. One should not say that although this mantra is about the glory of Śiva, there is no proof for regarding it as a dedication to the form of the deity to be worshipped in the daharopāsana. Following the need of supplying words for the completion of the sense, the logical

15 Madhva [1238-1317 CE], founder of the Dvaita school of Vedānta, regarded himself as a incarnation of Māruti.

connection capable of describing the expected form to be worshipped in daharopāsana certainly exists.

It is also shown in the chapter on meditation in the Yogayājñavalkya in the statement "athavā paramātmānam ... tvanca tathā kuru". Thus it is shown with special recognitions, and also with other characteristics such as remaining in the lotus of the heart, etc., that are illuminated by the word "api" that is in the sense of assemblage. Anticipating a doubt about how can the mantras about Nārāyaṇa be construed in the middle, the author says "for meditating upon You".

The mantras about Nārāyaṇa cannot be determined to be the object of worship in all forms of knowledge as our opponents say. Our opponents maintain that the phrases "sahasra śīrṣam devam", etc., that are in the accusative case resound Nārāyaṇa. Then, they abandon the naturally perceived meaning of "tad viśvam upajīvati" that mentions Him to be the support of the Universe by treating it as a single expression [ekavākya] together with "sahasra śīrṣam devam", etc. It is not appropriate to interpret words with the accusative case endings in the sense of the nominative case. It is also inappropriate to imagine many sentences by resolving separate injunctions for each object that is referred to.

The sentences "sarvo vai rudraḥ", etc., are clearly different. They are without any impediments such as conflicting case endings and action words that are dependent upon those case endings. After recognizing the object of worship in all higher forms of knowledge such as śāṇḍilyavidyā, puruṣasūktavidyā, sadvidyā, vyāhṛtividyā, etc., with the use of the words "sarva puruṣa", "sat", etc., these statements inevitably determine Him to be in the form

of Rudra. There is no special reference to any special vidyā in Atharvaśikhā when it asks "kaścad dhyeyaḥ" meaning "who's the object of meditation?" In all forms of higher knowledge, when there is a question about the object of meditation, it is clear that Śiva is determined to be the object of meditation. And a doubt should not even arise that the mantras "sahasraśīrnam devam", etc., have some difficult imaginary meaning in the opposite sense.

Also, Nārāyaṇa cannot be determined to be the object of worship in the daharavidyā that is under consideration. The object of worship in the daharavidyā is determined to be Śiva as mentioned by the words "rudra" and "maheśvara" in the nearby mantras. And the dedication to his appropriate form with the mantra "ṛtam satyam" is also established.

These mantras cannot be considered as being about some other worship based on the strength of the praise of qualities as mantras such as "brahma jyeṣṭha vīrya sambhṛtāni", etc., are understood. If we understand it as a worship of Nārāyaṇa which is independent from and is not subordinate to daharavidyā that is under consideration while the topic of daharavidyā continues until the end of the following anuvāka, then there will be a problem of regarding it as eminent because there is no connection. And it is not possible to consider it as eminent when there's a topic in the context. It is also inappropriate to consider the meditation upon Nārāyaṇa as being of secondary importance in comparison to daharavidyā and therefore is ārādupakāraka[16] as the prayāja sacrifices are towards the

16 category of actions which are enjoined without any reference to any substance or divinity. Vide Mīmāmsa Sūtras [translated by] M.L. Sandal, p.xxi.

āgneya sacrifices. The statements "padmakośapratīkāśam", "tasya madhye mahānagnir", "tasya madhya vahni śikhā", etc., praise the qualities of the great fire and its flame in the lotus of the heart. Meditations based on that are favourable to the worship of Śiva bevause they are centred in the middle of the flame of the great fire that shines in the depth of the lotus of the heart. Nārāyaṇa is mentioned as an intermediate step that leads further. Therefore, it is favourable to the worship of Śiva that is enjoined in the previous anuvāka and is accompanied with the fruit step-by-step emancipation [kramamukti] that is narrated nearby. It is inappropriate to explain an action as ārādupakāraka when it can be explained together. The statement "cintayitvā tu pūrvoktam ... nityamekarūpam maheśvaram" in the Īśvaragītā in the Kūrma Purāṇa clarifies the special kind of worship as a worship of Śiva in the following manner. It first describes the worship of the lotus of the heart in the place of the Self. Then it describes the worship of ahamkāra that is in the form of the vijñānamayakośa characterized by the state of being an agent, etc., and that is referred to as "agni" in the original śruti in the middle of the lotus of the heart. Then comes the worship of the ānandamayakośa that is in union with the essence of consciousness and is at the centre of the vijñānamayakośa. Then follows the meditation on the 25th principle that is described as the flame of fire in the middle of the vijñānamayakośa. Then follows the worship of Nārāyaṇa who is described as being at the center of the flame by "tasyāḥ śikhāyāḥ" etc., and who is described by the statements "sahasraśīrṣam devam", etc. After that the worship of Śiva who is mentioned by "yaḥ parassamaheśvaraḥ" is described.

In the chapter on the dharma of ascetics in the same Purāṇa beginning with "sannyasyāhni viśeṣaṇa ... cintayennityamīśvaram" and continuing with "kṛtvā hṛtpadmanilaye viṣṇavākyam viśvasambhavam", etc., meditation upon Viṣṇu is established in the lotus of the heart. The worship of Śiva who is within Viṣṇu is enjoined with the statements beginning with "tadantassarvabhūtānāmīśvaram brahmarūpiṇam" and ending with "purāṇam puruṣam ... bandhanāt". Therefore, just as in antarādityavidyā, there is a statement of the praise of puruṣa presiding over the circle of the Sun which says "ādityo va eṣa ... tapati", etc., for enjoining the worship of the Supreme God as being inside the puruṣa, similarly in daharavidyā also there's praise of Nārāyaṇa. Thus there is no incongruity.

Some others follow the lead of the Kaivalyaśruti "sa brahma sa Śiva", etc., and think that "tasyāḥ śikhāyāḥ madhye ... vyasthitaḥ", etc., refers to the Supreme Lord who has been mentioned before as the Deity to be Worshipped. They see the following order. Firstly the praise of the qualities of Nārāyaṇa in the middle anuvāka, then the praise of the lotus of the heart, then the great fire, then of the flame, and after that of the Supreme Self who is previously mentioned as the object of worship. Therefore they think that this is the kind of meditation in which one should first explore one's own self with Nārāyaṇa as the Self, and then meditate upon the Supreme Śiva as being in the middle of the flame of the Vaiśvānara fire in the lotus of one's heart.

Thus when it is established that the statement "sa brahma sa Śivaḥ", etc., is about describing the manifestations of the Supreme Śiva, the non-inclusion of Nārāyaṇa, unlike His inclusion among Śiva's manifestations in the Kaivalyaśruti,

is because of His abidence in large number of devotees. Nārāyaṇa's subordination to Śiva is clear. This mode of understanding is approved by the composers of the Purāṇas also. Thus it is elaborated in the Sūta Samhitā "athavāham harissāknāt sarvajñaḥ ... dhyāyetyogīśvareśvaram."

Thus if it is intention of śruti to describe the abidence of Nārāyaṇa in millions of devotees, and if meditation upon Śiva as existing inside Nārāyaṇa in the heart of a worshipper is mentioned, it can clearly prove that in both cases the Supreme Śiva is higher than Nārāyaṇa as well as Brahmā, etc., Who are mentioned as the manifestation of either Śiva or Nārāyaṇa. Thus there's no problem in regarding Him as the most eminent in all.

Our opponents point out that the statement "nārāyaṇa parambrahma" loudly proclaims Nārāyaṇa as the Supreme Brahman. How then can He be subordinate to another deity?

To this we reply that it is not a problem. In the statement "nārāyaṇa parambrahma", the phrase "nārāyaṇa param" is a compound. Brahman the principle is higher than Nārāyaṇa. And Nārāyaṇa is "para" meaning "other than It". Thus the mantra can be explained as describing the intended principal status of Śiva who is the Supreme Brahman referred to as the object of worship in "ṛtam satyam param brahma" and the subordinate status of Nārāyaṇa. In this respect, our opponents argue that in the chapter on samāna in the Mahopaniṣad the phrase "nārāyaṇam parambrahma" is studied by splitting it as "nārāyaṇam param brahma". Following that lead, here also the word "nārāyaṇa" that is not part of a compound should be understood as having the nominative case ending that is replaced by a substitute

"luk".[17] Even if "nārāyaṇa para" is considered a single expression, it is appropriate to understand it as being in grammatical agreement in case by following the ninādhasth apatyadhikaraṇannyāya,[18] the author accepts the compound "ninādhasthapati" as a karmadhāraya compound and interprets both members of the compound as having the same case ending.

Our opponents say that an elaborate statement is seen in the Linga Purāṇa also "aham eva param brahma ... tvaham vibhuḥ", etc. Therefore, this mantra is about Nārāyaṇa.

To this we reply that the above argument is inappropriate. Such a recitation of the mantra is not found in the Mahopaniṣad among the readings that appear in the order of tradition. Even if such a reading of the mantra is found there, by following the lead of the Nārāyaṇa anuvāka, it is appropriate to interpret the phrase "nārāyaṇaḥ param brahma" in the Mahopaniṣad itself as using the nominative case in the form "nārāyaṇaḥ" as a substitute in the place of the ablative case in the form of "nārāyaṇāt" by following the rule "supām suluk" [Pāṇini Sūtra 7:1:39]. Then there will not be any interruption of the natural interpretation. Due to the conflict with the Samarthaparibhānā interpretation of the compound "nārāyaṇa param" as a karmadhāraya compound [in which the members of the compound would be in the same grammatical case], is also incongruous. The tatpuruṣa compound involving an ablative case that

---

17 grammatical term to express the dropping out. The disappearances of pratyayas or affixes according to the sūtra "supām suluk" [Pāṇini Sūtra 7:1:39]. Vide Monier-Williams p. 903, column 3 and p. 904, column 1.

18 Mīmānsa Sūtra 7:1:51. Vide p. cvii and pp. 313-14 of the Mīmāmsa Sūtras [translated by] M.L. Sandal.

follows the accurate description is more important than the karmadhāraya compound that goes against such a description. In the sūtra "taparas tatkālasya" [Pāṇini Sūtra 1:1:70], the compound "tapara" is seen.[19] The Kāśika says "taḥ paro yasmātso'yam tatparaḥ" and "tad api paraḥ taparaḥ". The ablative case should be understood as it is understood in that rule. Thus here also the compound can be interpreted by separating one grammatical rule into two. Therefore, here the tatpuruṣa compound involving the ablative case follows accurate description. In your view in this mantra the masculine words "madhyama" and "para" are construed with neuter words "tattvam" and "jyotiḥ" in an adjectival relationship. That is also unjustifiable.

The statement by Nārāyaṇa "aham eva param brahma" is heard in the Linga Purāṇa. It is read in the description of an occasion of dispute between Brahmā and Nārāyaṇa about their superiority before the manifestation of the Great Linga. Later on, Śiva who is present in the middle of the Great Linga that became manifest for the purpose of pacifying the dispute states "paśyatam mām mahādevam ... tyaja viṣṇoḥ tvam." These statements do not establish "aham eva param brahma" by Nārāyaṇa as signifying Nārāyaṇa as the Supreme Brahman. The Viṣṇu Purāṇa statement about Viṣṇu "sa parassarvaśaktīnām brahmaṇassamantaraḥ" that is free from any such fault elaborates on his being higher than Brahmā only.

Even if we accept the meaning of what our opponents say, the two objects cannot be described as Supreme in two statements "Nārāyaṇa Param Brahma" and "ṛtam satyam

19 Vide Kāśika and Mahābhāṣya.

param brahma". Therefore, it is necessary to change someone. According to the rule of angaguṇavirodhādhikaraṇa [Mīmāmsa Sūtra 12:2:27], Nārāyaṇa is subordinate. Therefore the description of Nārāyaṇa as supreme should be changed in the manner described by Sudarśanācārya in "brahmoccate paramasau param ca tattvam". Based on the strength of this interpretation, and the fact that this understanding does not confuse the meaning established from the beginning, it is not appropriate to understand the mantra "nārāyaṇam param brahma" as describing Nārāyaṇa as the Supreme Brahman.

In the adhikaraṇa "angaguṇavirodhe ca tādarthyāt" [Mīmāmsa Sūtra 12:2:27], it is determined that when there is one day for both "dīkṣiṇīya" and the Soma sacrifice, one sacrifice cannot be performed. Therefore, it is necessary to abandon the time of a periodic change of the moon that is prescribed by the statement "ya iṣṭiya paśunā somena vā yajeta somāvāsyāyām paurṇimāsyāyām vā yajeta" [Jyotiṣṭoma]. It is appropriate to give preference to the principal part. Therefore, "dīkṣiṇīya" should be abandoned. Therefore there is no smell of conflict in the meaning that is propounded. Actually, it will be well-explained ahead that even if "nārāyaṇa param brahma" is understood as describing Nārāyaṇa to be the one and only Brahman, His subordination to Śiva fits well.

VERSE 32

"O Auspicious God, the Upaniṣads headed by Bṛhadāraṇyaka that are prominent among the śrutis and others also praised the majesty of Yours who abides in the heart. The knowers know of the whole rule of resolution, and know that the heart of all qualities is You. Then, what's the use of foolish talk."

The Bṛhadāraṇyaka Upaniṣad began by referring to the Supreme God who abides in the heart and is the object of veneration in daharavidyā with the statement "ya eṣo'tanhṛdaye ... tasmin śete". It described His unique majesty with the statement "sarvasya vaśī ... lokānāmasambhedāya" [Bṛhadaraṇyakopaniṣad IV:4:22]. Similarly, the Chāndogya Upaniṣad also began with "atha yadidam brahmapure ... asminantarākāśe" [Chāndgoyopaniṣad VIII:1:1] and praised His qualities in "eṣa ātma'pahatātma ... satyasankalpa." [Chāndgoyopaniṣad VIII:1:5]. It then illuminated His greatness by praising the great reward His devotees win by stating "atha ya ihātmānamanuvidyā ... kāmacaro bhavati" [Chāndgoyopaniṣad VIII:1:6]. The Mahopaniṣad also began with "athāto mahopaniṣadam eva" and then in the manner of the Nārāyaṇānuvāka described Nārāyaṇa who is to be meditated upon as being one with the worshipper with "sahasraśīrṣam devam viśvākṣam viśvasambhavam". It then describes the lotus of His heart and the flame of the vaiśvānara fire. Then it shows that Śiva in the heart is at the center of that flame with the statement "tasyai śikhāyai madhyai puruṣaḥ paramātmā vyasthitaḥ". It also describes other deities as His manifestations with the statement "sa brahma sa īśānaḥ", etc. Thus the Mahopaniṣad shines light on His glory.

Although there are those who hold that "tasyā śikhāyā madhye" in the Nārāyaṇānuvāka is about Nārāyaṇa, and is based on that recognition, "tasyai śikhāyai madhye" is also about Nārāyaṇa. Therefore, this Upaniṣad is about the worship of Nārāyaṇa only. Sometimes, a deity that is to be worshipped as subordinate in one ritual is primary deity in another ritual. Thus in the daharopāsana, the lotus of

the heart is an object of meditation as subordinate. But it is the primary object of meditation for gaining the reward mentioned in the Pātañjala Śāstra. Similarly, on the strength of the above śrutis Nārāyaṇa who is the object of worship in subordinate capacity in the daharopāsana of Śiva, is the primary object of worship here. Still as our favoured view from the Sūta Samhitā, etc., determined that "tasyāḥ śikhāyāḥ madhye" is about Śiva, this Upaniṣad also clearly resolves in the worship of Śiva only. Thus, as far as possible, other śrutis also should be similarly explained.

Our opponents say that it may be so in Sūta Samhitā. During the discussion of the topic of attributeless Brahman in the Bṛhadāraṇyaka Upaniṣad IV:4:22, the qualities of Lordship, etc., are recited for praising Him only. There is no occasion of Śiva who is the object of worship in the daharavidyā heard in the branch of the Kaivalya śākhā, etc. Although there is an injunction of worship in the Chāndogyopaniṣad, there is no proof that it is the worship of Śiva. One cannot say that it is the worship of Śiva because it is the same worship heard in the Kaivalya śākhā, etc. In the Ātmaprabodhopaniṣad, the worship of Viṣṇu in the lotus of the heart is enjoined with the statements beginning with "atha yadidam brahmapuram idam puṇḍarīkam" and ending with "śokamohavinirmuktam viṣṇum dhyānna sīdati". Therefore, it is impossible to restrict the daharopāsana to Śiva. In the case of the mantras from the Mahopaniṣad, one cannot say that those mantras are about the worship of Śiva, since there is no previous introduction of Śiva as it is in the case of the Nārāyaṇānuvāka. In the Mahopaniṣad, Nārāyaṇa is introduced from the beginning with "eko ha vai nārāyaṇa āsīt". Therefore, there is clear

apprehension of the worship of Nārāyaṇa only. The Mahopaniṣad mantras cannot be understood as being about the worship of Śiva on the basis of recognition of the process in the Nārāyaṇānuvāka. It conflicts with the beginning "eko ha vai nārāyaṇa āsīt". Such recognition is futile. For example, the praise of Udgītha vidyā that is about the whole subject of devotion and devotee of Udgītha is heard in the Vājasenayaka. It is recognized in the Udgītha vidyā which deals with parts of devotion with Udgītha by following the lead of the beginning "om ityetad akṣaram udgītham upāsita" in the Chāndogya. But such recognition of praise has no use there. On the contrary, on the basis of the recognition of the process, Kaivalyopaniṣad itself would be about the worship of Nārāyaṇa.

Suspecting that such contrarity would be favoured by the opponents, the author says "guṇānām iti." Although the recitation of the Lordship, etc., falls in the middle of the chapter on attributeless Brahman in the Bṛhadāraṇyaka Upaniṣad, it should be understood as resolving in praise through glorification of the qualities associated with the characteristics of a deity with attributes. Because of the qualities of Lordship, etc., cannot be applied to the attributeless Brahman. Therefore, there is a clear apprehension of praise through glorification of the qualities of Śiva only who is in the middle of the heart and is communicated with terms such as "Īśāna", "Sarveśvara", "Bhūtādhipati", etc. Therefore, the recitation of the qualities of Lordship, etc., is about Śiva only. Similarly, Chāndogyopaniṣad introduces Brahman that is an object of worship. It is referred to with the term "ākāśa" that means Brahman according to the description "daharo'smin antaro'kāśe" in the daharādhikaraṇa. Then

it says "tasmin yad antas tad anviṣṭavyam" meaning "that which is inside must be sought". Then Chāndogyopaniṣad itself asks "kim tadatra vidyate anviṣṭavyam" meaning "what's it that should be sought?" The statement "asmin kāmaḥ samāhitāḥ" which answers that question describes the qualities like satyakāma, etc., as inherent in it. With the statement "daharam gaganam viśokaḥ", Taittirīyopaniṣad introduces Brahman to be worshipped in the form of Śiva who is understood from the context of preceding and following mantras with the term "gagana" which here means Brahman, that is naturally understood through the connection of qualities such as "cessation of sorrow", etc. It then describes, in a manner similar to that of the Chāndogyopninad, Brahman as being inside with the statement "tasmin yadantas tad upāsitavyam".

Therefore the description in the Chāndogyopaniṣad of the qualities like satyakāma, etc., and the injunction of the worship of Brahman characterized by those qualities, both are about Śiva only. It is known to all in the adhikaraṇa "kāmāditaratra tatra ca", the qualities like satyakāma, etc., that are recited in the Chāndogyopaniṣad are summarized together with the qualities of Lordship, etc., that are mentioned in the Bṛhadāraṇyaka.

Similarly, the recitation "sahasraśīrṣam devam", etc., in the Mahopaniṣad also is about a special form of the worship of Śiva because of the process of the Nārāyaṇānuvāka can be wholly recognized there.

Now about your doubt that there is a conflict with the introduction, we are asking:

1. Is there a conflict because the worship of Nārāyaṇa is enjoined at the beginning? OR

2. Is it because the intention of His worship is elevated by bringing forward His manifestations? OR
3. Is it because it is inappropriate to arrange the entry of His worship as subordinate to someone else because He has been described as the most prominent among all at the beginning?

Not the first alternative because the injunction of worship itself is unheard of in the Mahopaniṣad.

Not the second alternative also. With the recognition of the Nārāyaṇānuvāka, worship of Śiva entails since He is inside Nārāyaṇa. Therefore, Nārāyaṇa also enters the category of the object of worship. Thus since there is no conflict with the beginning even after respecting the recognition of Nārāyaṇa, it is appropriate to honour that recognition. Also, there is no conflict in the clear apprehension of the worship of only the qualities such as satyakāma, etc., within the topic of "tasmin yadantas tadanviṣṭavyam" in Chāndogyopaniṣad. By following the lead of the concluding part "atha yeha ātmānam", etc., there is apprehension of worship of Brahman characterized by those qualities. By following the recognition of the Chāndogyopaniṣad, in the Nārāyaṇopaniṣad also there is apprehension of worship of the deity endowed with those qualities although "tasmin yadantas tadupāsitavyam" leads to the apprehension of worship of only the qualities. However if the Udgītha vidyā heard in Chandogya is recognized as the same in the Udgītha vidyā in Vājasenayaka, there would be difficulty. Thus, although it is possible to somehow understand that the sound "om" which is a part of the Udgītha is an adjective, and is inherent in the worship performed by the practitioner of the Udgītha who practises it from the point of view of

prāṇa, such understanding would be in conflict with its worship as prāṇa as understood in the Chāndogyopaniṣad "atha ya evāyam mukhyaprāṇastam udgītham upāsām cakrire", etc. Therefore, the differentiation is appropriate.

Our opponents say that let it be the third alternative. As we see from the concluding part, the terms "yat" and "tat" in the statements "tasmin yadantas anviṣṭavyam" and "tasmin yadantas tadupāsitavyam" are used by following the Pāṇini rules "tyādini sarvairnityam" [I:2:72] and "napumsakānapumsakenaikavaccānyatarasyām" [1:2:69]. Therefore, it is possible to interpret those terms as referring to both ākāśa and the qualities thereof. Thus it is possible to understand those statements as injunctions about the worship of ākāśa and its qualities. Also, "eko ha vai nārāyaṇāsīt" mentions Nārāyaṇa as the highest among all. It is intolerable to consider that description to be subordinate to something else".

We reply that it is not so. It will be clearly explained ahead that "eko ha vā", etc., are favourable to the interpretation of being subordinate to Śiva. With this, the pride of our opponents that like Mahopaniṣad, the Nārāyaṇānuvāka itself is about the worship of Nārāyaṇa only, is strangled.

If it is the case, interpretation of a śruti that enjoins the worship of both as a śruti that enjoins the worship of only one would entail that like the Taittrīya śruti, this śruti statement from the Chāndogyopaniṣad is about the worship of only the qualities.

Therefore, it is well-said that the cited śrutis from Bṛhadāraṇyakopaniṣad, etc., declare the unsurpassed glory of Śiva by describing the qualities connected with the daharavidyā.

VERSE 33

"O Lord, the Māṇḍūkya śruti also whose meaning is made clear by other śrutis that have the same meaning declares You to be the Lord of All. O Destroyer of Smara."

Here is the clarification of the subject of the Deity and the of the Self. The Self who is without any attributes has three forms that are divided with upādhis. The śruti says "vaiśvānaraśca hiraṇyagarbhaśca ... ityādhyātmam" meaning Vaiśvānara, Hiraṇyagarbha and Īśvara are the three forms concerning the deities, and viśva, taijasa and prājña are the forms related to the Self. Viśva and Vaiśvānara are understood to be the two forms presiding over the gross forms of vyaṣṭi [separated] and samaṣṭi [collected]. Taijasa and Hiraṇyagarbha preside over the subtle forms of vyaṣṭi and samaṣṭi. They are closely followed by prājña and Īśvara. The Self during wakefulness is viśva because He is covered with ajñāna [ignorance] and māyā [illusion]. During the dream state, as the witness of only avidyā, He is called taijasa. During the deep sleep, He is prājña. Here God as Vaiśvānara is called Virāṭpuruṣa whose body is the whole three worlds including the moving and non-moving. Hiraṇyagarbha is the father of the subtle Creation of the worlds. The knowers of the Vedas chanted vigorously about the direction of His conditioning factors. The god radiant with Ambikā in half of His body, Who enjoys resting upon Māyā that glows in the pure sattva quality is this Īśvara. Here, without making any distinction between māyopādhi and avidyopādhi some say that God is the original image and the individual soul is His mirrored image because of Ignorance. All this is well known to the students of the systems of [Indian] philosophy. Therefore, we've not cited the original quotations.

The Māṇḍūkyopaniṣad describes Viśva and Vaiśvānara; Taijasa and Hiraṇyagarbha; Prājña and Īśvara as the three parts altogether because of the gross, subtle and subtler conditioning factors. In order to facilitate the comprehension of the fourth part, it describes the Self as being in four parts with the statement "so'yam ātmā catuṇṣad", etc. After discussing two parts in a statement "jāgrita sthāne", etc., it discusses the third part with "sunuptasthāne ekībhūtaḥ ... prājñastṛtīyapādaḥ". At that time, it describes prājña as the Lord of All with the statement "eṣa sarveśvara eṣa sarvajña ... hi bhūtānām".

Our opponents say that although the description of prājña, the Lord of All, suggests the intention of identifying prājña with Brahman that is covered with Māyā because prājña cannot be Lord of All by Himself, still it is possible that He is the form of another deity. Therefore, this śruti cannot be confined or restricted to Īśvara.

In order to refute the above doubt of the dim-witted, the author says that the Uttaratāpanīyopaniṣad describes the Self in four parts with "so'yam ātmā catuṣpad", etc., in the same way as the Māṇḍūkyopaniṣad does. It discusses the third part in "prājñeśvarastṛtīya ... sarveśvara", etc. There prājṭa is described as identical with Īśvara, and Lord of All, etc. It can be inferred that the Māṇḍūkyopaniṣad that has the same meaning intends to say the same thing. The words "īśānassarvavidyānām" is the īśāna mantra. Rudropaniṣad means the śatarūdrīyam. Thus, we see the usage in the caraṇavyūha "ekasśatam yajusśaktāḥ ... rudropaniṣadāmnāyata". Beginning with "namo hiraṇyabahave" two mantras are recited there. They make it clear that Śiva is the Lord of All by referring to His

Lordship over directions, etc. Other mantras are recited in the Āyuṣyasūkta, Śivasankalpasūkta, etc.

VERSE 34

> "The innumerable mantras that contain unlimited salutations reveal Your glory unattainable by anyone else. Those fools who themselves fall at the feet of śudras, etc., do not attach any importance to salutations. Wise men do not do that."

In all the four Vedas, mantras about Candraśekhara are often seen to be replete with salutations to Him. It is clear that there are innumerable mantras that are adorned with salutations to Him which are repeated twice or many times, or at the beginning or at the end. The mantras pertaining to other deities that are heard in the śrutis, however, are not like that, although sometimes salutation is seen somewhere. Similarly, Tvaritarudra, Atharvaśiras, Rudrādhyāya, religious vows pertaining to the god, etc., reveal Śiva's unique glory with the abundance of salutations to the characteristics declaring the prominence of the object of their worship. Such abundance of salutations is not common in the case of other deities. Therefore, it is clear. In this respect, our opponents babbled "salutations is not the sign of prominence of the object of His worship. It is seen in the world that a salutation is performed even out of fear of violence to oneself. In the Vedas also, salutation out of fear is found in the words 'namaste'tu mā mā himsiḥ'. Here the abundance of salutations can be explained as being out of great fear."

Intending to refute the above argument, the author says that if this abundance of salutations is due to great fear, then that unique fact itself would establish the Lord

as Brahman. The statement "mahadbhayam vajram" is seen in the Kaṭhavalli. Also, it is mentioned as His sign in the sūtra "kampanāt". Besides in the śruti, there's no salutation without eminence even out of fear. What transgression like salutation to the śūdras is not there in the world? Although the salutation "namaste'tu mā mā himsiḥ" is used out of fear, that does not disprove the eminence of its object. Thus a salutation is heard in 'namaste harase śocinaḥ'. The mantra-brāhmaṇa of that mantra uses a similar statement "namaste harase śocinaḥ ityāha" and "namaskṛtya hi ... upacaranti". Thus it retains its application in describing the prominence of its inherent object. Moreover, the salutations enjoined in the mantras "sarvo vai rudraḥ", etc., that are devoid of any sign of fear, and that are used only to describe Śiva as the Self of all, are used only out of reverence for the object of worship. There cannot be any wrong argument about it. Thus it is said in the Linga Purāṇa "sarvam rudreti ... gauravāt parameṣṭhinaḥ". Therefore the Tvaritarudra, etc., that are adorned with garlands of many unique salutations freely declare the unsurpassed glory of Śiva. This is unshakably established.

Therefore our opponents babbling that the salutation is not used to indicate eminence is for hiding their own baseness of falling at the feet of contemptible persons, etc., which is considered evil, and is despised in the Vedas and in the world. It does not please the learned men.

VERSE 35

"O Giver of boons, others calling upon You the one dominion of worship and of all speech, the Creator of gods such as Mahāviṣṇu etc., and highly respecting Your followers as well, praise Your glory."

The mantra "yasmai namas tasmai va ... unajmī" shows Śiva to be the object of all salutations. Here, Śiva must be the object of all salutations since salutations addressed to the Self are common to all deities and cannot be expalined as meant specifically for Śiva. One should not say that let the purport of this mantra to be understood as being about the abundance of salutations. Since the mantras from Rudrādhyāya, etc., that are rich in salutations are specifically about Śiva, this mantra can communicate Śiva. There is no proof for understanding Śiva as the object of all salutations. Therefore this mantra cannot be understood as anuvāda in that form. There is no word in the mantra that expresses abundance of salutations to Śiva meaning more salutations to Śiva than to any other deity. The word "namaḥ" will have to be interpreted as having that meaning. Thus the use of indirect meaning will entail.

Understanding of Śiva as the object of all salutations can be established on the strength of the apprehension of the generic sense with the word "namaḥ" as in "yasnā eva namaḥ", or on the strength of the apprehension of the connection with appropriate places established on the basis established on the basis of general derivation as in "sarvam vākyam sāvadhāraṇam". Therefore, although there is no apprehension of Śiva from another śruti, it's possible to apprehend Him on the strength of the repeat mention of the Supreme God as a teacher in the mantra "yo brahmāṇām", etc. It is also possible to see a former mention because the part "viśvarūpāya vai namaḥ" in the mantra "ṛtam satyam", etc., that is about describing the qualities of the Supreme God that is connected with daharavidyā should be appropriately understood as being about the quality

of śeṣatva after all salutations which is the special quality associated with Him. Thus here "yasmai tacchiraḥ", etc., also should be cited. Similarly, the mantra "imā rudrāya sthiradhanvane giraḥ" shows Śiva to be the object of description of the whole collection of words. The words in the mantras in the Rudrasūkta that are recited after that are clearly about Śiva, and therefore need not explicitly say so. Thus, the form "imāḥ" from the pronoun "idam" is about all words invoked by the direct perception, etc. Although there exist salutations to other deities, etc., as in "namo brahmaṇe namo brāhmaṇebhyaḥ" and statements mentioning the object of description of all words are found, one should understand that the statements "yasmai namaḥ", etc., describe Him to be the Supreme Brahman by revealing Him to be the Self of All. Because His representation as the subject of the whole collection of sounds and as the object of all salutations shows the intention of describing the Supreme God as the Self of All. Thus, for example, the statement "tad yā ime vīṇāyām gāyantyetam" describes the Puruṣa abiding in the middle of the circle of the Sun as being sung in worldly songs also. We also see the statement in the Skanda Purāṇa "kānicidvedavākyāni ... mahādevaḥ sthitassarvasu mūrtiṣu".

On the strength of the mantra "stomam vo adya ... namasādidiṣṭana" we can conclude that the salutations in praise that seem to address other deities also resolve in Śiva who is the Immanent God. Some teachers maintain that since it is necessary to understand "śvabhyaḥ śvapatisbhyaśca vo namaḥ" as resolving in Śiva, "yasmai namaḥ", etc., intends to refer to Him who is immanent in all. Similarly, the mantra "somaḥ pavate", etc., mentions the Lord who

is the Creator of the gods Mahāviṣṇu, etc. The term "uta" which means "even", "also", etc., in "janito uta viṣṇoḥ" expresses the elevation of its subject in comparison with the subjects expressed in "jānitāḥ agneḥ", etc. The term "viṣṇu" refers to Mahāviṣṇu who is the Protector of the World. Now Daśaratha, etc., also can be referred to as the fathers of His incarnations. Therefore, the Creator referred to in "janitauto viṣṇoḥ" would not be considered superior to the Creator of Fire, etc., mentioned in "janitāḥ agneḥ", etc. The āyuṣya sūkta mantra "ekaḥ purastadya idam ... bhuvanam samparāye" describes Śiva as the Creator, Preserver and Destroyer of the world. There Śiva must necessarily be understood as the Creator of the form of Mahāviṣṇu that is qualified with the sattva quality in order to distinguish the independence of preserving the world in "yato babhūva gopta". Rudra Samhitā also elaborates "tvam matīnām divā ... janaiteśvara".

Now if you say that this mantra "soma pavate" is about Pavamāna; then that's true. Even then one cannot construe the fact of being the Creator of Fire, etc., as the real subject of discussion. Based on the elaboration it can only be construed as referring to Śiva with Umā. This is already discussed in the part that considers the meaning of the Puruṣa Sūkta. Even with this understanding, there would not be a conflict with the tradition of the recitation of the Veda according to the padapāṭha because of the problem of fragmentation of the term "soma" in the mantra. The recitation according to the padapāṭha can be explained as being about the Soma creeper (ivy/vine) because it also refers to the creeper for the application in a ritual. It is necessary to understand this mantra as being about Śiva because its usage is demonstrated

in the Āditya Purāṇa in the following manner "umayā sahitasśambhuḥ ... tad viṣṇorapi ca śrutiḥ".

Similarly, Devavrata, Rudrādhyāya, etc., also highly honor the followers of Śiva with praises, salutations, etc. Thus they proclaim the unlimited glory of Śiva. The śrutis and smṛtis "dvitīyam japtvā ... devamevānupraviśati" and "gītijño yadi yogena ... saha modate" reveal that their stage is closest to apavarga. The mantras such as "ekaiva rudro ... na dvitīyāya tastha", etc., that sing the glory of Śiva should also be cited. There is an interpretation of the above mantra "ekaiva rudro", etc., that Rudra is only one deity and not many in specific rituals. Such an interpretation is not appropriate. Even without any occasion of any ritual, Śvetāśvataropaniṣad mentions "eka eva rudro ... īśatenibhiḥ". Therefore, "eka eva rudraḥ" is synonymously with "ekamevādvitīyam".

Thus the consideration of the meaning of the śrutis in Śivatattvaviveka. Here ends the first part.

Now the second part, which is the deliberation of the meaning in support. Thus some statements in the part of Vedānta and Karmakāṇḍa have been cited to describe the glory of Śiva. Now there are other proofs such as Purāṇas, excellent works on Śivaśāstra, Mahābhārata, etc. Thus, it is mentioned:

VERSE 36

> "O Kapardin, Your whole majesty is propounded by innumerable expansions of various branches. It can be understood with very subtle series of logic. Having extracted it, the Purāṇas make it clear in many ways to all including children as though it is a berry in the palm of our hands."

With the statement "munīnām naṭkulīnām ... na niścayaḥ", the Śiva Purāṇa describes that the sages argued with

each other and approached the assembly of Brahmā. They raised the question about the Supreme God who is their Creator and is the cause of all in general with the statement "bhagavananda kāreṇa ... yatparam". Then the Śiva Purāṇa begins with "evam pṛṣṭas tadā brahmā" and goes on with "utthāya suciram dhyātvā ... samprasūyate". The statement by Brahmā is an elaboration about the determination of manifold glory that's unique and is beyond the comprehension of speech and mind. It is scattered in numerous branches of learning, With that statement the Śiva Purāṇa establishes Śiva as the Supreme God.

Those fortunate souls who have been thus taught this teaching of Brahmā which is the accumulation of the ultimate meaning of the essence of all heaps of śrutis, do not lose even in other lives, their understanding of Śiva as the Supreme Deity.

Thus Padma Purāṇa describes that the sages could not determine which narration about the eminence of various deities in many places is undertaken for the discussion of reality and which one according to the intelligence of the listner. They raise the question "śrutāni sarvaśāstrāṇi ... bravīhi naḥ". It then inserts a reply by Sūta "atra vaḥ kathenyāmi ... tadcchruṇudhvam tadindritāḥ". It then describes Śiva as the most eminent with the statement by Viṣṇu "eka eva Śiva jyāyān ... sāngopāngeṣu gīyate". It then mentions with "sānkhyām yogaḥ ... eko maheśvaraḥ" that all śāstras resolve in Śiva. It also explains that the systems resulted because of difference in the process. It then establishes Śiva as above all that with "sarvakāro nirākāro ... jñānajñeyāt sadāśivaḥ" etc. This meaning is then firmly established by describing the difficulties faced by those

who do not honor this instruction in the statement "evam vilapato'tyuccairye ... tadartham narakāgnayaḥ".

Brahmāṇḍa Purāṇa begins with a question "purā pitāmaham ... kimekam tattvamavyayam". Then Brahmā declares himself to be the Supreme God "sa māyayā maheśasya ... prāha cārniṇam". Not tolerating that declaration, Nārāyaṇa, the Self of Sacrifice, proclaims Himself to be the Supreme God. Having seen them arguing about the supremacy, the agitated Vedas declared the truth about the Highest God with the words "evam vivadatormohāt ... yāthārthyam parameṣṭhinaḥ". The Ṛgveda said "yasyantastheūni bhūtāni ... sa devaḥ syānmaheśvaraḥ". The Yajurveda said "yo yajñairakhilairīśo ... sa devassyāt pināKadhṛt". The Sāmaveda said "yenedam bhramyate ... mahādevasya śankaraḥ". The Atharvaveda said "yam prapaśyanti deveṣam ... sa devo bhagavān bhavaḥ". Then the Brahmāṇḍa Purāṇa continues "evam sa bhagavān brahmā ... prāha pitāmaham". The praṇava answers "na hyeṣa bhagavān ... nagantukī śivā". Thus the Vedas together with the praṇava admonished, and even then Brahmā stood disregarding that instruction. At that time, Rudra the Destroyer cut-off the fifth head of Brahmā. After that, the Supreme Śiva Himself who becomes manifest in the circle of the Sun gives instruction. With that His supremacy is made obvious.

The Kūrma Purāṇa describes the whole above meaning. It establishes the supremacy of Śiva in many ways. Then at the end of the Vyāsagītā, it enjoins the supremacy of Śiva with "ityeno mānavo dharma ... nātyartham bhagavadpriyaḥ" and makes this meaning clear.

During the discussion of dharma of class and stage of life, the Āditya Purāṇa prohibits the equality of Śiva and

other gods and proclaims Śiva to be the higher deity with the words "viśveśvaram umākāntam ... bhagavantam umāpatim", and thus declares His eminence.

The Skānda Purāṇa advises atonement in the event of remembering Śiva as being like other gods with the statement "ye mām brahmādivistulyam ... Śivarātri prajāgarāt". With that Śiva's eminence is illuminated.

Thus the learned persons should see the eminence of Paramaśiva who is the fourth state of the Self, the Supreme Brahman covered with Māyā, and described in all the Purāṇas. Nowhere there is any doubt of any mention of lowering Him. In some places where there is any appearance of lowering Him in comparison to Brahmā or Nārāyaṇa, such references pertain to samhārarudra, and manifestations of His special incarnations such as nīlalohita, etc.

In the Purāṇas such as Varāha, Bhāgavata, Viṣṇu, Garuḍa, etc., there are arguments about the superiority of Viṣṇu or even of Brahmā. But that superiority is indeed only in comparison to the parts of the enemy of Death. Nowhere is there any direct mention of the superiority of Viṣṇu or Brahmā in comparison to Sāmbaśiva who is the fourth state of the Self. We will elaborate upon this step-by-step. Thus the explanation of Purāṇas as being about Śiva.

VERSE 37

> "O Bhīma [one of the eight forms of Śiva], O foremost among all the primary gods, O Lord, the Mahābhārata also clearly declares Your power when we hear Mukunda described in it as intent upon worshipping Your feet, and Yourself as higher than Brahmā, Acyuta and Hara."

In many places in the Mahābhārata, Nārāyaṇa is described as intent upon worshipping Śiva. It is cited in the explanation

of the ninth verse. Thus Nārāyaṇa mentions Śiva who is another form of the Supreme Brahman as the object of worship by Himself and also relates that He [Nārāyaṇa] Himself is also the root of all and should be worshipped by all. In order to bestow favour upon the world, God in the primal form or in the form of the divine and human incarnations worships Śiva either by thinking of Him as eternal or with the desire to obtain certain fruits. The whole discussion is about it. Therefore, it should be said that it resolves in describing Śiva much more than the Universe, and as the object of worship by the whole Universe. There is no other purpose seen in the sages' repeated efforts in comparing it.

In the Linga Purāṇa also, Brahmā asks "sarve viṣṇumayādevā ... katham devo hyabhūt prabho". Then, Śiva explains that "bhavān nārāyaṇaścaiva ... sampūjayanti te." The Śiva Purāṇa also mentions that "brahmaṇā viṣṇunā ... svapadasthitiḥ".

Our opponents point out that as another form of the Supreme Brahman, Nārāyaṇa is endowed with limitless sovereignty that cannot be attained by action. Therefore His worship of Śiva cannot be understood as being for the purpose of staying in His position. This description of Śiva's worship by Nārāyaṇa is only arthavāda. Also, the Varāha Purāṇa mentions that Viṣṇu gave a boon to Rudra that "I will spread you renown everywhere by having my incarnations worship you". Thus in order to fulfill that promise given to Rudra, He gets His incarnated forms like Kṛṣṇa, etc., to worship Rudra.

The above argument of our opponents and the statement from Varāha Purāṇa can be explained as follows:

the statement "tato'nvapaśyat ... cakrārpitahastamādyam" describes that during his penance Kṛṣṇa has a vision of Śiva. In that vision, the primary form of Viṣṇu also is shown to worship Śiva. The statement in Varāha Purāṇa can be explained as being about the worship of Śiva by Viṣṇu for the purpose of declaring the eminence of the existing reality. There, the reference to giving the boon by Viṣṇu to Rudra can be explained in another manner just as the description of the giving of a boon by Paśupati will be explained later on. The babbling of fools that worship of Śiva is for the purpose of bewildering the ignorant people, is inappropriate. It is against all proofs and does not deserve to be refuted.

In the Kūrma Purāṇa, having seen Kṛṣṇa always intent upon worshipping the Śivalinga, Mārkaṇḍeya asks "kassamārādhyate devo ... yoginām dhyeya eva ca". Kṛṣṇa replies to that question with the statements beginning with "bhavatā kathitam sarvam ... pūjayāmi sanātanam", and ending with "navai paśyanti tam devam ... pūjayāmi tam". Thus, Kṛṣṇa communicates that his worship of Śiva is for the purpose of declaring Śiva as higher than the Universe, since Śiva is at the root of Himself also. His statement in the Mokṣadharma "yadyaham nārcayeyantam ... aham ātmānam ātmanaḥ", loudly proclaims that the statement is for the declaring of Śivato be the object of worship by all. In the Droṇaparvan of the Mahābhārata, Bādarāyaṇa mentions to Aśvatthāman "janma karma tapo yogāḥ ... devastvayārcāyam yuge yuge" in which he states that the eminence of Kṛṣṇa and Arjuna is due to their worship of the Linga. In the śāntiparvan of the Mahābhārata, Yudhiṣṭhira asks a question to Bhīṣma about the means of crossing the misfortune in this world and the other with the

words "kliṣyamāneṣu bhūteṣu ... tanme brūhi pitāmaha". Bhīṣma mentions to him the praise of Nārāyaṇa, Brahmā and Indra without transgressing the rules of varṇāśrama dharma as the means of crossing misfortunes "ya evam samśrayantiha ... na te trāsti vicāriṇaḥ". Then he continues "yam viṣṇurindraḥ śambhuśca ... durgāṇyati taranti te". In the Anuśāsnikaparvan, Upamanyu declares to Indra "yasya brahmāśca viṣṇuśca ... śreṣṭhataro hi saha". Thus the unsurpassed eminence of Śiva as the object of worship by Viṣṇu is made clear.

Thus it can be determined that by many times considering Śiva as the object of worship by Nārāyaṇa who is endowed with limitless majesty that is described in many places such as Gītā, etc., the Mahābhārata perceives Śiva to be the origin of Viṣṇu and the object of worship by all. Similarly, the Anuśāsnikaparvan elaborates "saiśa bhagavān īśaḥ ... rudram prabhurthra sujat". The Śāntiparvan of the Mahābhārata states "īśvaraścetanaḥ kartā ... tadāhyeko maheśvaraḥ". Such statements loudly proclaim Śiva to be the original source of the whole Universe including Brahmā, Viṣṇu, etc. The statements from Gītā, etc., that describe Kṛṣṇa as the source of everything cannot possibly refer to the form of Kṛṣṇa. Because of their meaning, they expect resolution in some original form. Therefore, they can easily be understood as referring to the form of Śiva that is the primary origin of all which is well-known from other statements as will be explained later. Thus the whole Mahābhārata rests in proclaiming the eminence of Śiva. There's no conflict. Wherever there's any statement that appears to assign lower status to Śiva, all such statements are about His different incarnations arising from Viṣṇu, Brahmā, etc.

Thus in the Mahābhārata or any other Purāṇa, sometimes Viṣṇu or Brahmā appear to be more eminent than Rudra. In mostly all such places Rudra is mentioned by using adjectives that describe Him variously as having the tāmas quality as a conditioning factor, as a Destroyer, as the one who is born out of anger of Hari, as the one who is born out of the forehead of Brahmā, etc. By using such adjectives that differentiate Him from the Supreme Śiva, it is communicated that the special form of His manifestations is meant.

There are some places in the Mahābhārata where such adjectives are used. Here are some examples:

1. In "brahmāsuragurusthānuḥ ... manuśa parameṣṭhijaḥ", etc.
2. During the enumeration of Prajāpatis "brahmāsthānurmanurdakṣaḥ", etc.
3. In the narration of Sunda and Upasunda episode, there's a description of all the gods such as Viṣṇu, etc., and sages as attending upon Brahmā. The statements begin with "tatraviṣṇur mahādevaḥ ... tatrāgnir vāyunā saha", and end with "ṛṣayaḥ sarva evaite pitāmaham upāsate". After that there is a passage which describes the creation of the four faces of Rudra for viewing Tillottamā with the words "indrassthānuśca bhagavān dhairyam tyaktvā pratiṣṭhitam" and "evam caturmukhaḥ sthānur mahādevo bhavatpura".
4. Or in the tale of Mṛtyusambhava, "tato harojatisthānuḥ" introduces Hara. He then addresses Brahmā "bhavati hi niyukto'ham prajānām paripālane", etc.

In such places, the term "Sthānu" is often used. That itself expresses the special form of His manifestation. Thus the Kūrma Purāṇa says "svātmajaireṇa te rudraiḥ ... devadevasyaśūlinaḥ". The Vāyu Purāṇa states "tataḥ pravṛtti devo'sau ... yāvadbhūta samplavan". The Āditya Purāṇa states "tataḥ pravṛtti viśvātmā ... sthānuriti smṛtaḥ." It begins by mentioning Śambhu who is a part of Śiva in the form of an incarnation and who is born from the limbs of Brahmā. It mentions that the term "Sthānu" is His name. In the Mahābhārata also, both in the Sabhāparvan and the Bhīnmaparvan, the proximity of Śiva who is the object of worship on the Mainaka mountain is stated "yatra bhūtapatiḥ sṛṣṭvā ... vṛtaubhūtaiḥ sahasrśaha". Then in the following verse that is about the enumerating His devotees, the term "Sthānu" is counted among the devotees of Śiva "nārāyaṇau brahmā ... sahasrayuga paryaye". Then during the discussion of Rājadharma beginning with the statement "bhūtayasya bhagavān dhyātvā ... pitruṇām akarotpatim", the Mahābhārata counts Rudras among those who are regulated by Śiva with the words "Rudrāṇam api cenāṇam ... viśālākṣam sanātanam." Thus, it is made clear that the deity referred to by the term "Sthānu" is an incarnated form other than the Supreme Śiva. In the quotation from the Rājadharma, the term "viśālākṣa" refers to Sthānu alone. In the same section in another place, after praising the moral conduct promoted by Brahmā, the Mahābhārata uses the term "viśālākṣa" as a synonym of Sthānu in "tatastām bhagavān nītim ... sthānurumāpatiḥ". Later on the term "vaiśālākṣa" is mentioned as a name of the Nītiśāstra abbreviated by Śiva in "sadeva sarvabhūtātmā ... tadindra pratya padyata".

Even in the cases where there's no such mention of any name signifying special part of Śiva, it is not possible to understand Viṣṇu or Brahmā as superior to Śiva. When there's no comprehension of the Supreme God above the three forms [Brahmā, Viṣṇu and Rudra], even our opponents will have to say that the appearance of the lower status of Rudra pertains to Samhārarudra and His incarnations. Thus, this can be determined also from the statements in the Parāśara Purāṇa such as "vaiṣṇaveṣu purāṇeṣu ... vibhūtaireva kevalam". One should not doubt that there is a suggestion of the lower status of Śiva because of the statements that mention the birth of Śiva from Viṣṇu or Brahmā. The statements from the Kūrma Purāṇa, the Rājadharma section, etc., mention that He incarnates at will for the benefit of the world with the words "aham ca bhavato vaktrāt ... utthitaḥ prabhuḥ".

Thus in every way, without any conflict, the Mahābhārata intends to communicate the eminence of Śiva. Thus is the determination that the Mahābhārata is about Śiva.

VERSE 38

> "O Lord, the composition of Vālmīki which clearly describes You as higher than Brahmā, Acyuta and Hara also strengthens the claim of Your superiority. There it is clearly revealed that You are worshipped by Rāma when he expresses his sentiments about You before preparing to perform the horse-sacrifice."

In the Ādityahṛdaya hymn in the Yuddhakāṇḍa of Rāmāyaṇa, Śiva is mentioned as the Lord of Brahmā, Acyuta and Hara in "brahmeśānācyuteśāya ... raudrāya vapuṣe namaḥ." [VI:107:19] He points to the Immanent Śiva

because He is understood as the Supreme Spirit presiding over the circle of the Sun, and also because of the use of the adjective in "raudrāya vapune". Besides, "eṣa brahmā ca viṣṇuśca śivaskandaprajāpatiḥ" indicates that the whole hymn is about the Supreme Śiva.

Also, in the Uttarakāṇḍa of the Rāmāyaṇa, before the beginning of the Aśvamedha sacrifice, there is a discussion of consideration of the spirirtual sacrifice that should be performed. At that time, Lakṣmaṇa praises the Aśvamedha sacrifice by saying that Indra atoned the sin of the killing of a brahmin by worshipping Viṣṇu by performing the Aśvamedha sacrifice. Rāma accepts its praiseworthiness and Himself mentions it as pleasing to Śiva by telling the tale of Īḷā [Ēḷopākhyāna] with the words "unānyaḥ paśyāmi bhaiṣajyam ... priyaścaiva mahātmanaḥ". It is indicated from His words in the narrative that He should be worshipping Śiva only. Thus after consulting privately, He summons the sages Vasiṣṭha, etc., and informs them of His wishes. Then they praise the Aśvamedha sacrifice as connected with Śiva with the words "tetu rāmasya tat śrutvā ... pūjayanti sma nityaśaḥ". Thus, it is suggested that Rāmacandra worshipped Śiva by performing the Aśvamedha sacrifice.

The Kūrma Purāṇa states "rāmo'pi pālayāmāsa rājyam paramadhārmikaḥ" and "viśenāt brāhmaṇān sarvān ... aśvamedhena śankaram". The Āditya Purāṇa states "abhiniktastato rājye ... aśvamedhena śankaram". Thus, the mention of Śiva's worship by Rāma is enumerated.

Similarly, in the Araṇyakāṇḍa, Vālmīki says "kṛtābhiṣekassa rarāja rāmaḥ ... bhagavāniveśaḥ" [III:16:43]. There also under the pretext of using a similie the poet Vālmīki clearly describes the eminence of Śiva.

With the statement "na devaḥ puṇḍarīkākno na ca devas trilocanaḥ" the Vāsiṣṭha Rāmāyaṇa mentons Sadāśiva as the object of worship, and thus reveals Him to be superior to all other gods.

Now, how do we know that Śiva is the one who is described there as the object of worship? There are statements such as "pūjayet cetanam Śivam", "imam dhyāyet paramśivam", "sarvatra paramam Śivam", etc. There is also a discussion of abidance of the seat of Śiva in the power of the mind [manaḥ] and the super-mind [unmanaḥ].[20] There is also mention of His abidance in the abode beyond all the worlds upto unmanaḥ [unmanānta padātigam].

Now, while describing the preparation for war betwen Śiva and Nārāyaṇa, the Bālakāṇḍa states that gods considered Nārāyaṇa as stronger between the two "adhikam menire viṣṇum" This can be explained by the mention in the Mahābhārata, etc., that Śiva gave Nārāyaṇa prowess more than His own. In order to fulfill His own boon, Śiva acts as though His power is less. It cannot establish Viṣṇu's eminence which cannot be proven otherwise. Thus there's no conflict. So, it is determined that the Rāmāyaṇa is about Śiva.

VERSE 39

"O beneficient God, the well-known and prominent teachers of smṛtis such as Manu, Yogīśvara [Yājñavalkya] etc., and the well-known thinkers of various doctrines such as Patañjali, etc., differ in many ways in other subjects. However, O God, they all understand You to be higher than all."

---

20 unmanaḥ is also one of the seven ullhāsas or mystical degrees with the Śāktas.

At the end of the Dharmaśāstra, Manu describes the Supreme Self as being immanent in all with the words "praśāsitāram ... puruṣamparam". Then, he shows in many ways in which the Supreme God is referred to in Vedic usages "eṣameke ... brahma śāsvatam". Afterwards, he clarifies his own view that Śiva is the Brahman by showing that Śiva pervades all beings with His five forms "enāni sarvāni bhūtāni ... samsārayati cakravat". Thus, Taittirīyopaniṣad introduces Śiva as being in the middle of the circle of the Sun by the statement "savitṛmaṇḍalamadhyastam" and then states that He pervades all beings with five forms "sa vā eṣa puruṣaḥ pañcadhā paṭcātmā ... sarvam idam protam" [Mahānārāyaṇopaniṣad XXIII:1], etc. Although the reference "pañcātmā" is non-specific, even then the five forms like Sadyojāta, etc., are previously mentioned there. It seems that the same discussion is being elaborated. That is why Linga Purāṇa, etc., describes the five-forms Sadyojāta, etc., of Śiva "mūrtayaḥ pañca vikhyātāḥ ... Śivasya paramātmanaḥ", and then mentions "pañcabrahmātmakam sarvam jagatsthāvarajangamam". There Śiva is described as pervading all beings by describing His five forms Īśāna, etc., in that order specifically and as the presiding deity of kṣetrajña, pradhāna, mahat, ahankāra, manas, pañcajñānendriyas, pañcakarmendriyas, pañcatanmātras and the pañcamahābhūtas.

Here the opponents think that at the beginning of Dharmaśāstra from "tatassvayambhūrbhagavān ... tenanārāyaṇassmṛtaḥ", Manu mentions Nārāyaṇa as the cause of everything. Therefore "praśāsitāram", etc., also should be construed with that. Here the immanence of Nārāyaṇa is declared with the statement "praśāsitāram

sarvenām", etc. The verse "eṣam eke" declares that He is expressed by the words "agni", etc. The names "agni", etc., denote Him because He is Immanent in All. Therefore, He is the subject of discussion in different parts of the Vedas without any mutual conflict.

To this we reply that there the doubt of conflict with the statement at the beginning will be completely eradicated while determining the meaning of the beginning of the Mahopaniṣad by establishing that the beginning also intends to reveal Śiva's eminence above all. Here our opponents also accept that He who is immanent is referred to by various names such as "agni", etc., in various parts of the Vedas, and He who pervades everything with His different forms such as the sky, etc., is determined to be the Supreme Self. In that case, it is very easy to determine that Śiva is the one who is thus determined to be the Supreme Self. It will be established below that He is the God who is Immanent in All.

Thus, He is referred to by the word "agni" in the Vedic passages such as "agnim purā tanayitno racittāt", "rudro va eṣa yadagniḥ ... śivānyā". With the elaborate statements such as "kimebhiramarairanyaiḥ ... te caiva śatadhā punaḥ" in the Vāyu Samhitā, Mahābhārata, etc., the śrutis such as "āvo rājānamadhvarasya rudram", "rudro vā eṣa yadagnim", etc., are determined to be about Śiva. The statements "vedāstvāmabhidadhatīha ... rudramīśam" from the Kūrma Purāṇa, and "vadantyagnim mahādevam ... viśvarūpam Śivam tathā" from the Anuśāsanika Parva in the Mahābhārata declare that in the Vedic parts the word "agni" is used to denote Śiva. The Atharvaśiras mantra "abhitvā śūra nonuma" that is read after the explanation of the name "Īśāna" refers to Śiva with the word "Indra",

the mantra "prajāpatiścarati garbhe antaḥ" refers to Śiva with the word "Prajāpati" and the mantra "yo brahmā brahmaṇaḥ ... brahmā śivo me astu" uses the alternative name "Brahmā".

In the Mārutasūkta "arudrāsaḥ", in the Bṛhadāraṇyakopaniṣad "marutsu katamo rudraḥ" [Bṛhadāraṇyaka Upaniṣad III:9:4] in the statement "ye rudrāste khalu prāṇaḥ ... tadātmakā" in the Vāyu Samhitā, the usage of the term "rudra" in the sense of breath is for indicating that Rudra is the presiding deity. Therefore Rudra can be determined as Immanent in breaths, and their names can be used to refer to Rudra. The all-pervasiveness with the forms sky, etc., can be immediately understood in the context of Śiva with eight forms. Therefore, it is appropriate to understand the quoted statements by Manu as intending to determine the supremacy of Śiva.

Similarly, in the chapter on Dhāraṇa in the Yogayājñavalkya, Yājñavalkya enjoins holding one's mind on deities beginning with Brahmā and ending with Sadāśiva in places of the earth, etc. Then he shows that each preceding deity is the product of each following deity by the statement "etaduktam bhavatyatra ... yojayat parameśvara". Thus, he reveals that Sadāśiva is the Supreme Deity because Sadāśiva is the Cause of All.

At the beginning of Dharmaśāstra, Āśvalāyana also introduces Śiva as the original cause and its abiding deity with the statement "ādāvidamabhūtsarvam". Then he relates the agitation of tāmas which is a form of Māyāśakti and its action readiness because of the proximity of Śiva. Then from the beginning of "sā ca samkṣobhitā ... paribṛhita" etc., he describes the creation of Brahmā, etc., ahankāra, mahat, the

division of the qualities, etc., comes the last. Then in the seventh chapter, he mentions that Viṣṇu is created by Śiva with the words "sisṛkṣureka evāgre ... pālam divankasam". After that he narrates the manner of creating the sacred thread and at the same time of distinguishing various deities presiding over the specific parts of the sacred thread, mentions that the three deities preside over the portions of the sacred thread at Śiva's behest. He introduces Śiva in the Kalpasūtra and states "sarvāni ha va etasya nāmadheyāni sarvāḥ senāḥ sarvānyucchrayaṇāni". Thus he shows Śiva to be the Lord of All.

Bodhāyana suggested Śiva's superiority among all by including Brahmā and Viṣṇu in his coverings, and by not including Śiva among the āvaraṇa devatās in the ritual of worship of other deities. Kātyāyana also revealed Śiva's supremacy as the Self of all with the statement "rudro hyevaitatsarvam". Among the authors of the philosophical systems, Patañjali describes the supremacy of Śiva by composing the sūtras "kleśakarmavipākāśaiḥ ... tasya vācakaḥ praṇavaḥ" that are about the supremacy of Śiva. These sūtras have the same meaning as the statements read in the seventh chapter of the latter part of the Vāyu Samhitā "na Śivasyānukandaḥ ... bhavataiva na samśayaḥ". Therefore, the author of the Tantrakaumudī considered the sūtras as based on the Vāyu Samhitā and explained during the discussion of the sūtra "niratiśayam sarvajñabījam", on the occasion of explaining the commentary on the Vyākaraṇa Sūtras "samjñādiviśeṣapratipattirāgamataḥ paryeṣati" that the nomenclatures are exemplified by the terms "Śiva", "Rudra", "Maheśvara", etc., and the word "ādi" includes naḍāngas and daśāvyayas. He thus explains the sūtras about

Śiva. Similarly, followers of the Nyāya system of philosophy use the terms "bhava", "Śiva", "sthānu" etc., to refer to the Supreme Self as meant by them. Thus they revealed that they mean to accept the supremacy of the Supreme Lord only.

Also, followers of the view of Sage Bharata mention during the discussion of the topics of development of passion or sentiment "kalpāntare kadācittu ... brahmānaśca nijecchayā." Thus they also describe the supremacy of Śiva only.

In many Āgamas, Śiva is clearly described as the most eminent among all deities. Thus the Manusmṛti, etc., are about Śiva.

VERSE 40

> "O Śiva, while considering Your eminence and elucidating the meaning of the actual words of the Īśāna śruti from the Atharvaśiras, the composer of the Brahmasūtras also points to the same meaning. O Giver of boons, without depending upon any other proof on the basis of the Īśāna śruti, he determined that the thumb-sized puruṣa is the Supreme Self."

In the adhikaraṇa "śabdādevapramitaḥ" on the basis of the Abhidhāna śruti, the composer of the Brahmasūtras determined that the thumb-sized puruṣa is the Supreme Self.

This meaning is acceptable to our opponents also. Thus it can be concluded that the composer of the sūtras holds the supremacy of the Lord of Umā whose name is Īśāna in his heart. Since it's not possible to explain the usage of the term "Īśāna" as referring to any other deity by understanding the term with either etymological or indicative power, there is no precept for such usage. And because there is no such

established meaning, it cannot be a śruti naming any deity. Thus the Brahmasūtras are about Śiva.

Thus the supremacy of Śiva is justified by agreements of the Purāṇas, Mahābhārata, Rāmāyaṇa and many other composers of smṛtis and śāstras. Now the supremacy of Śiva is clear also because it is revealed through usage, derivation and precepts in the sacred texts. The term "Brahman" which is accepted as denoting the Supreme Self and other terms used as its names in the Gītā's "om tat sat iti nirdeśo brahmaṇas trividhā smṛtaḥ" [XVII:23] are the names of Śiva. Thus the author says:

VERSE 41

> "O Lord, O Beloved of Pārvatī, it is clear that You're the Supreme Deity here because the hosts of sacred texts communicate that You're the meaning of the well-known term Brahman and of 'om tat sat' which is well-known in the Gītā."

The etymology of the term "brahman" is given in the explanation of many names of Śiva in the Atharvaśiras "atha kasmāducyate param brahma", etc., in the Atharvaśikhā "sarvāṇi brahamyatīti brahma" and in the discussion of Atharvaśiras in the Linga and the Āditya Purāṇas "tasmāt bṛhanna ... param brahmeti gīyate". Sage Bādarāyaṇa used the term "Brahman" in the sense of Śiva in the Ādiparvan of the Mahābhārata in the words "yudhiṣṭhiro dharmamayo mahādrumaḥ ... mūlam kṛṣṇo brahma ca brāhmaṇaśca".

It is well known that the Pāṇḍavas were victorious because Kṛṣṇa helped them and the brahmins were pleased with them. Here the meaning of the term "Brahman", that is ascertained to be the root of Kṛṣṇa and the brahmins

whose help and favour brought victory to the Pāṇḍavas, should also be understood as the same as Śiva. Thus the Sauptikaparvan of the Mahābhārata clearly describes that the Pāṇḍavas were victorious because they were protected by the power of Mahādeva. In the Śāntiparvan, Kṛṣṇa refers to Śiva and says to Arjuna "nihatāmstena pūrvam tvam hatavānasi vai ripūn". In the Āśvamedhikaparvan, Bhīma refers to Śiva and says to Yudhiṣṭhira "vayam sarve ca tadbhaktāḥ ... prāptā kauravanandana", "kastām senām mahārāja ... nihatāḥ śatravastava". In the Padma Purāṇa, Mahādeva tells Arjuna, "tatrāsya māyino viṣṇoramśaḥ ... sa yaḥ pakṣe mamājñayā". Thus as a result it is appropriately determined that Śiva is the one who is understood by the word "Brahman".

Now it is well known that dharma is at the root of victory "yato dharmas tato jayaḥ". Since knowledge of dharma is gained through the Vedas, they become the means of victory. Thus it is possible to understand the Vedas as the meaning of the term "Brahman". However, the meaning of "brahman" cannot be about words. The term "brahman" must be referring to someone who is sentient because we see the use of the metaphor involving sentient limbs in this verse as well as the previous verse "duryodhano manmayo mahādrumaḥ ... dhṛtarāṣṭro ambikeyaḥ". The words "om tat sat" are used in the Taittirīyopaniṣad "śivo me astu ... rudras sanmahe". In the praise "tatpuruṣasya", the word "tat" is a separate pada with an elided case ending [Pāṇini Sūtra 1:4:14]. Directions for the use of these terms as names of Śiva should be seen in the Skanda Purāṇa in the words "śivo maheśvaro rudraḥ ... viśiṣṭāni parasyatu". Thus, the term "brahman" is about Śiva.

Thus the argument for Śiva's supremacy is justified by showing the usages of the terms expressing the Supreme Reality in the sense of Śiva. Now the author offers another justification based on the terms well-known as Śiva's names whose components have power to express unsurpassed sovereignty.

VERSE 42

> "Whom else other than Yourself do we call the Supreme Śiva, the Lord of All? Indeed You are the one who is expressed by the śruti statements such as Īśāna, etc. The argument that these śrutis are explanations is excluded by those whose understanding of Mīmāmsā rules falls in the deep darkness of delusion. Minds of the prudent are thus not deluded."

The terms "Īśāna", "Īśa", "Īśvara" that are used to refer to someone else on the basis of their derivative meaning, are established as specific to Śiva. Since their derivative meaning is clearly understood, and since there are statements such as "yasmādīśo mahatām īśvarāṇām ... sarvaśāstrārthavijñāḥ" from Harivamśa, the above mentioned terms can be understood in the sense of Śiva by usage as well as by derivation. Also, the above terms and words such as "pati", etc., that are used to signify someone else express the Lordship of those particular deities in those cases only with limitation in those sentences that are dependent upon the use of the terms denoting those specific deities. However, when those terms are used in the sense of Śiva, they themselves signify Śiva as an established meaning without depending upon any other terms. They signify Lordship as the meaning of the component part of the word in the manner of the śruti. Thus, on the strength of many prominent śrutis, which are authoritative in all

applications, it is established that Śiva is the one Who is the resting place of unsurpassed lordship.

Those who are pleased with only partially hearing a part of a Mīmāmsā verse "samākhyā yangiki samjñā" stated the terms "Īśāna", etc., are explanations. That is why they are ineffective in comparison to statements such as "patim viśvasyātmeśvaram", etc. Intending to refute their argument, the author says "samākhyā", etc. For making a resolution in connection with their topics, the strength and weaknesses of proofs of śruti, linga, etc., depend upon their proximity and remoteness. Once some meaning is covered by a faster proof, no other proof is extended. There is no other coverage. The Mīmāmsakas also described the strength and weaknesses of proofs in the same way "pratyakṣe cānumāne ca....tatheha śrutilingayoho". Thus the terms "Īśāna", etc., that are used to refer to Śiva are immanent in describing His Lordship because they're not dependent upon the use of any other word for it. However, the statement "patim viśvasya", etc., are remote in describing the lordship of specific deities because they depend upon the use of other words for it. When the strength and weakness of the proofs is established, how can it be otherwise only on the basis of an explanatory rule.

Even in the view of those who say "samākhyā yangikī samjñā", since we see his statement "pākam tu pacirevāha ... naikasya kasyacit", where the components in a word retaining its derivative meaning express the meanings connected with primariness and secondariness, e.g., not as in the statements "vrīhīn prokṣati aruṇayā krīṇati" where the accusative case and the instrumental case signify their primariness and secondariness in relation to

the words denoting "puroḍāśa" and "hotṛcamasa",[21] there the samākhyā is considered the sixth proof. It doesn't say that the naturally expressed meaning of a word that has etymological meaning is also explanatory. Even the words "āgneya", etc., that have derivative meanings contain the taddhita suffixes signifying the deities Agni, etc.[22] Statements containing those terms are understood to be śrutis about those deities.

Here, in the terms "Īśvara", etc., the sovereignty of Śiva is communicated by their natural parts. Therefore, even after accepting the limitation of his opinion, there's no room for doubting it to be an explanation. According to our interpretation given in the said manner, and by understanding it as a compound[23] the term "samākhyā" means similarity of a name that is the cause of connecting something with another thing that appears elsewhere. Thus, for example, the similarity of the term "ādhvaryāva" is the cause of the mutual connection between the mantras "agneryajñam nayatu prajānam", etc., and the Atimukti sacrifices, there is no room for explaining it as enjoined by samākhyā.

Now even if the terms "Īśāna", etc., are understood as śrutis signifying the sovereignty of Śiva, they are used for referring to other specific deities in other precepts such as "īśānaya sthālipākaḥ prājña īśvaraḥ tṛtīyaḥ pādaḥ", etc., that are about some other injunctions. Also, we don't see the usage of these terms as purporting to communicate the

---

21 puroḍāśa is the sacrificial rice-cake and hotṛcamasa is the spoon from which the chief Ṛgvedic priest drinks.

22 Vide Vārtikā "sarvatrāgnikalibhyām ḍhagvaktavyaḥ" on Pāṇini Sūtra 4:2:8.

sovereignty of Śiva. Validity of the meaning of the term "Īśāna", etc., as expressing the sovereignty of Śiva cannot be established on the basis of the statements such as "bhūtasya jātaḥ patirekāsīt", etc., that have only possible purport of enjoining the meaning of the sentence. A statement that has purport is superior to a statement that has no purport.

If you say that, it is not so. These terms by themselves are not seen used anywhere without being a part of statements that are about some other function. It is also not possible. Although these terms cannot be independently explained as purporting to describe the sovereignty of Śiva just as Agni, etc., as understood as deities in "āgneyam aṣṭākapālam nirvapet" etc., they are used as Śiva's adjectives by reiterating the well-known region of the heart in the śrutis and smṛtis such as "anguṣṭha mātraḥ ... bhūtabhavyasya", "Īśvarassarvabhūtānām ṛddhaine arjuna tiṣṭhati", etc., that describe the place of Paramaśiva endowed with all the described characteristics. Therefore, there is no difficulty in understanding that the lordship which is the meaning of the root "īśa" is the purport in the injunction.

A doubt that these terms are less valid than the statements that are independent injunctions should not arise just because an argument that although the terms "Īśāna" etc., have a purpose since they qualify another function, their purpose is in another function, but not independently. Otherwise there will be a predicament of several of the strength of authority of what is taught in the Vedas and what is taught in later texts. Therefore the argument stands firmly established that the śrutis "Īśāna", etc., which are

23 "samā ca'sau ākhyā ca" meaning "that which is similar and is a name".

free from any limiting factors such as prepositions, etc., establish the unsurpassed sovereignty of Śiva. There is no problem of Indra possessing the Supreme Sovereignty on the basis of a śruti's containing the name "Indra". He is described as perishable, under the sway of action, and a product of creation of many śrutis, Purāṇas, etc. One śruti that is against so many śrutis cannot establish Him as the Supreme Lord. Thus, there is no room to have doubt of conflicting proof.

Now the author offers proof that term "viśvādhika" which is used in the sense of Śiva in the Mantropaniṣad and Taittirīyopaniṣad, and repeated in the statements in Purāṇas such as "tadanyad viśvam īśānassatu viśvādhikas smṛtaḥ" which is not seen used in the sense of any other deity which is very clear without any difficult concept and which ascertains His prominence above all is in the sense of Śiva.

VERSE 43

> "O Lord, O Destroyer of the Tripura, the term "viśvādhika" that is established to refer to You in many places in the śrutis, and is reiterated in the Purāṇas clearly ascertaining You to be more than the whole Universe torments the ears of the foolish."

Thus, the terms "Īśāna", etc., are determined to be about Śiva.

Thus, the superiority of Śiva is justified by examining the power of the components of the terms "Śiva", "Īśāna" etc. Now, from the remainder also, the author establishes that the Supreme Śiva alone is the place of manifestation of unsurpassed sovereignty.

VERSE 44

"O God, let a devotee find peace elsewhere if You do not have unlimited sovereignty. The gods Brahmā, Hari and Girīśa are separate in each egg of the Universe. Governed by You, they'll follow Your ever new commands in ages after ages."

Let us look at the following statements:

1. In the Vāyu Samhitā it says "iti dṛśāṇāmaṇḍānām ... labdhvā śambhostu sannidhim".
2. In the Āditya Purāṇa it says "sahsrakoṭayaḥ santi ... mahādevasya śūlinaḥ".
3. In the Kūrma Purāṇa it says "brahmaṇāraṇe-śānām ... kālaḥ kaviriti smṛtaḥ".
4. The Parāśara Smṛti states "kalpe kalpe layotpatya ... nirṇetaraśca nityadhā".
   Here the term "layotpatya" means that they're perceived with Creation accompanied by Dissolution.
5. The Vāsiṣṭha Rāmāyaṇa states "samsāravalayo bhuktāḥ ... na śaktāḥ vayam mune".
6. The Linga Purāṇa states "asankhyātāśca kālākhyāḥ ... ekaiva maheśvara".
7. The Skanda Purāṇa states "asankhyāvilayam yānti ... asankhyā vāsavādayaḥ".

Although the Vāyu Purāṇa mentions the similarity of dissolution of Brahmā, Viṣṇu and Rudra, it states that the period of existence is greater for each succeeding deity in the statement "brahmāviṣṇudinam caiko viṣṇu rudra dine tathā". The statement "nityam hi nāsti jagati ... vāsudevam sanātanam" in the śāntiparvan of the Mahābhārata is about

the eternity of Viṣṇu's soul. A body that is created by māyā cannot be eternal. The description of everything else other than Him as important is appropriate because the term "bhūta" [being] is used only in a generic sense, and is other than the Self, and lifeless matter is unreal. That is why the Īśvaragītā after describing the attributeless Brahman, states "nityam hi nāsti jagati ... vyomarūpam maheśvaram". However, our opponents will find it hard to explain because they accept the existence of nityasūrīs [eternally liberated souls], vibhūtis, etc.

In the view that Brahman is saguṇa, there is no conflict because this smṛti statement is to be understood as applied due to its conflict with the naturalness of the mantra "ajāta ityevam" from the Mantropaniṣad.

Thus, there is no manifestation of unsurpassed sovereignty in the images of Brahmā, Viṣṇu and Rudra because they are limited by Space, Time, etc. Although the form of Ambikā is present in the fourth state of spirit as a power, it is subordinate to Śiva. By default, the manifestation of unsurpassed lordship is in Śiva alone. That is why Vāyu Samhitā determined and advised "brahmadayo' pi lokānām ... tasyaiveti suniścitam". Thus the determination of the unsurpassed sovereignty of Śiva.

Moreover it is appropriate to make a determination on the basis of one argument resulting from the reconciliation of many when people's minds become confused by seeing many statements that have opposing meanings. Otherwise, even in the Vedic path, Brahman may not be established as the cause of all. Because we see traces of śrutis that describe someone else other than Brahman as the cause. Therefore, due to the abundance of proofs, it is appropriate to determine that Śiva is the Superior Deity.

VERSE 45

"Enough with the other proofs. Because, O Lord of all worlds, it is possible to determine Your superiority on the basis of only these many proofs. A great collection of scriptures proclaim your eminence."

There are many śrutis such as Atharvaśikhā, etc., in the parts of Vedānta. Similarly, there are mantras and arthavādas in the ritualistic part also. This has been made clear in the explanations of the previous and following verses. And noblemen have said "mantrā bhavanti virala ... nāsakyam adhigantum iyatayāte". It is also clear that the Purāṇas such as the Śiva Purāṇa, etc., that proclaim the superiority of Śiva are greater in number than the Purāṇas that proclaim the superiority of Viṣṇu. The abundance of the number of Purāṇas extolling Śiva is illustrated in the Prabhāsa Khaṇḍa also in the statement "caturbhir bhagavān viṣṇur ... śeneṣu bhagavān Śivaḥ". The learned people clearly know the abundance of the Upapurāṇas and the Āgamas about Śiva.

Thus by the phrase "tadartham vyākurvan", the author suggests that on the basis of the statement proclaimed by Vyāsa "vedārthoya svayam jñātaḥ" the śrutis proclaiming the superiority of Śiva, cannot be explained in any other sense because no other meaning can be suspected there, and the Purāṇas proclaiming the superiority of Śiva have ascendancy marked by the proof of direct śrutis just as Manu Smṛti, etc., have ascendancy over Sānkhya Smṛti, etc.

Thus, by alluding to the ascendancy of the śrutis and Purāṇas that proclaim the eminence of Śiva, it is ascertained that those śrutis and Purāṇas determine the supremacy of Śiva. Now the arguments of our opponents about their

weakness and about the ascendancy of the śrutis and Purāṇas that proclaim the eminence of Nārāyaṇa will be refuted.

Thus our opponents imagine the reversal of strength and weakness of the śruti statements in the following manner. They say that although those very śruti statements express the superiority of other deities also, just as that of Nārāyaṇa, nevertheless those statements have other meanings. However the supremacy of Nārāyaṇa has been declared by śruti statements that have no other meaning. Therefore, it is appropriate to understand the real meaning by following those statements such as:

1. "agnimīḷe purohitam" [Ṛgveda I:1:1]
2. "staumyagnim nāthito johavīmi"
3. "abhitvā śūranonuma"

These are understood to be praising statements on the basis of evidence in statements themselves.

1. "arhan vibharni ... dhanva"
2. "yo vai rudrasya ... brahmā"

These statements are explained as stuti or praising statements on the basis of other statements such as "te devā ūrdhva ... stautevam enam etad", etc. The statements of the Rudrādhyāya are determined to be about praise because they contain salutations and prayers for obtaining desired fruits and for warding-off undesired consequences. Even the statements such as "kāraṇantu dhyeyayāḥ", etc., that describe Śiva as the source of the world do not appear in the middle of the topics dealing with the Creation and Dissolution of the Universe. They are remainders of

injunctions of worship, and therefore refer to some other deity.

The Puruṣasūkta, however, describes Puruṣa, i.e., Nārāyaṇa, as the source of all and the Lord of all. It is not about any other deity. It is not understood as a praising statement either because of any characteristic or because of ny statement. It is also not understood as an anuvāda statement because it doesn't contain terms such as "ha", "vai", etc., that indicate repetition. On the other hand, the Chāndogyopaniṣad reads it in the scriptural mantras as proof of the meaning taught by it by saying "tadetadṛcābhyānūktam ... tāvānasya mahimā" [III:12:6]. Thus it can be determined that Puruṣasūkta describes the glory of Nārāyaṇa.

Similarly, the Kaṭhopaniṣad I:3:9 declares "so'dhanvaḥ ... tadviṣṇoḥ paramam padam" after asserting that it is described as the object of knowledge in all the Vedas with the mantra "sarve veda yatpadam āmananti".

With the statement "brahmavidāpnoti param", the Taittirīyopaniṣad II:1:1 asserts that there's emancipation by knowing the Supreme Brahman. Then with the statement "satyam jñānam anantam brahma" it shows that the Brahman who is the object of knowledge for those who seek emancipation is none other than Nārāyaṇa expressed by the word "anantam".

Also, in the Subālopaniṣad, the description of Nārāyaṇa as the cause of all the world appears in the middle of the topic of the Creation and Dissolution of the world. It can be understood as referring to no one else.

The author refutes all the above arguments.

VERSE 46

> "Our opponents say that the supremacy of the Lord of Lakṣmī, and not of any other gods, is revealed in the śrutis with terms that have no other meanings. Therefore, meaning should be determined only on their basis. O Conqueror of Death, lack of study of the mantras and Upaniṣads leads fools to make such a noise in vain."

In the doctrine of non-duality, as the śrutis describing both the saguṇa and nirguṇa forms of Brahman are considered to be for the sake of worship, or for praise, or the means to attain the peerless Brahman, hearing of God as the Lord of All and the Cause of All is for something else. Therefore it is clear that for a non-dualist it is not possible to establish the strength and weakness of the śrutis in the matter of sovereignty by attempting to establish some śruti statements that do not refer to any god other than Nārāyaṇa.

Those who made a stand by resorting to the doctrine of Brahman with attributes should be enlightened by giving examples from Mantropaniṣad, etc. Thus the Mantropaniṣad clearly appears set to determine that the Supreme Śiva who's the Lord of the chains that fetter the individual self and who is endowed with the attributes of being the Cause of All, the Regulator of All, the Grantor of Emancipation, etc., is the reality when it ponders the end, beginning with "kim kāraṇam brahma". Now, there is a discussion of yoga from "yuñjānaḥ prathamam manoḥ", etc., onwards. It is introduced there as an intermediate goal for the purpose of teaching the mode of worship in gaining the direct perception which is the means of liberation of the Supreme Śiva who is acknowledged there as the Supreme Cause. One cannot suspect the Mantropaniṣad wholly resolves in it. If

the Mantropaniṣad is understood to have yogic practices as its goal, then other contexts in which we find the mention of profound meditation, etc., in the middle of topics that are introduced mainly to discuss Brahman, also would not be established as dedicated to the discussion of Brahman as agreed upon by everyone.

Also, the prayers for desired goals in the mantra "yate rudra śivā tanuḥ", etc., would not communicate that the whole chapter which mainly discusses the Supreme Brahman as understood from inference from the introduction, etc., is for praising because there would be everything in the mantra to cause such an understanding.

In that case, the Puruṣasūkta also would be understood as wholly being about praise because of the science of prayer to attain desired goals, salutations, etc., that are heard in the specific anuvāka mantras following the one chapter pertaining to the Great Puruṣa who is understood there because of the recognition of the meaning of the words that have similar meanings due to proximity. If this happens, then the pride of our opponents that the Puruṣasūkta is about no other deity other than Nārāyaṇa, will be broken.

Similarly, the Atharvaśiras is also determined to be for discussing the Supreme Reality since it is introduced as the description of Śiva's nature in response to the question posed by the gods about the nature of the Supreme Śiva.

Now after receiving the instruction about Śiva and the knowledge that Śiva is the Universal Self, the gods praise Him with the hymn "yo vai rudraḥ", etc. It is not possible to explain the earlier portion that describes the real nature of Śiva as laudatory because the later hymn "yo vai rudraḥ" is laudatory. Besides, the hymn "yo vai rudraḥ" also is not

merely laudatory. It begins by depending upon the knowledge of the Universal Self as understood from the instruction and therefore is the elaboration of that knowledge. In the same way when any mantra as the Śatarudrīyam, Rudrasūkta, etc., is determined to be laudatory either because it contains some characteristics or because it is expressly mentioned that characterization of being laudatory remains confirmed to that context only. There is no problem of interpreting other mantras as laudatory only because they appear in the same theme. Now the sign of laudatory mantras such as frequent salutations, etc., is said to be associated with the mantras about Śiva. That sign is not merely in the sense of praise. It also indicates uninterrupted eminence of its subject. As it is, it is established below.

Thus the abundance of salutations which is a characteristic that is not common in the case of other deities establishes the Supreme Eminence of Śiva and is dedicated to the universal sovereignty of Śiva which is the meaning of the words in the mantras that one framed by the salutations. When pre-eminence over all should be definitely understood because of the sign of the salutations, it is not appropriate to abandon the meaning of the eminence that is expressed as the natural meaning of a word and try to establish it by some other method. Therefore, although the sign of praise is present in the mantras such as "namo hiraṇya bahave senānye", etc. it is not appropriate to abandon the meaning of universal sovereignty, etc., in them. It is also not appropriate to argue that the demonstration in Atharvaśikhā of the varying degrees of importance of other deities and of Śiva because of the effect and cause relationship is the remainder of the ritual of worship. Our opponents also agree that there's a mode of worship in the Subālopaniṣad,

Mahopaniṣad, etc., that declare Nārāyaṇa to be the Cause of the Universe. Therefore, scriptures on both sides are equal.

However in Atharvaśikhā we see an explanatory repetition when Śiva who is the object of meditation is described as the cause in "kāraṇantu dhyeyaḥ". It is determined that the explanatory repetition there that describes the cause of everything is the statement of facts. It is not appropriate to say that there is an explanatory repetition in the form of the meaning of praise in the statement of injunction also.

Now the argument that the Puruṣasūkta is about no other deity, is indeed favourable to us because we have already established that it is about Śiva. However, the determination of our opponents that it is about a sole deity is itself inconsistent because of the following reasons:

1. It is wholly used for praise in the Puruṣamedha as seen from the statement "upākṛtā dakṣiṇato ... parā cānuśamsati" which contains the term "śamsati" that denotes praise intended by the unsung mantras.
2. The Viṣṇu Purāṇa describes a kind of praise in the same manner as that of the Puruṣasūkta in the statements beginning with "tuṣṭāva praṇato bhūtvā bhūta dātāram acyutam" and continuing with "sahasraśīrṣa puruṣa ... atyattiṣṭhat daśānguḷam", etc.
3. The Chāndogyopaniṣad contains a statement "tadetadṛcābhyunuktam". This statement contains the preposition "anu" which indicates that the Puruṣasūkta mantra is an explanatory repetition of the meaning propounded by the Chāndogyopninad.

Therefore, understanding of the Puruṣasūkta as a laudatory hymn and explanatory repetition cannot be avoided.

Understanding of the Kaṭhopaniṣad statement "tadviṣṇoḥ paramam padam" as being about the only one Supreme Self is desired by us also. However, by following the lead of the statement "tatte padam sangraheṇa bravīmi", the term "pada" in "tadviṣṇoḥ paramam padam" is in the sense of Brahman that is the object of discussion in all the Vedas. Our opponents also agree about it. Thus, it is not about any particular place as it is in the mantra "tadviṣṇoḥ paramam padam sadā paśyanti surayaḥ". Therefore, the term "Viṣṇu" there, whether it has an ablative case ending or genetive case ending, is essentially and naturally understood as referring to Brahman that is denoted by the word "pada", and is superior to Viṣṇu. The indication of difference between "Viṣṇu" and "Padam" in the usage "viṣṇoḥ padam" [seat of Viṣṇu] is in the figurative sense as it is in the phrase "rahoḥ śiraḥ" [head of Rāhu]. Thus, although the term "viṣṇu" also can be understood as referring to Brahman which is the desired object of discussion, it is seen interpreted as a name of Śiva in the following:

1. In the Atharvaśikhā, in the names explaining the names of Mahādeva in which "vyāpanād vyāpī mahādevaḥ" appears in the end, there's a statement "sarve devāḥ samvinantīti viṣṇuḥ".
2. The Linga Purāṇa states "bhagavān bhagasadbhāvāt ... viṣṇussarvapraveśanāt".
3. The Vāyu Samhitā states "Śivatattvādi bhūmyantam ... tasmāt viṣṇurrudrārutaḥ".

Thus the absoluteness of Nārāyaṇa in "tadviṣṇoḥ paramam padam sadā paśyanti sūrayaḥ" cannot be proven. And even if the above mantra is considered as being exclusively about Viṣṇu, there is no room for the argument of our opponents because like the term "Hara" which refers to Brahman, the Cause of the Universe, the word "Viṣṇu" can be explained otherwise in the Mantropaniṣad by following the reasoning shown above.

With this the example of śruti "satyam jñānam anantam brahma" is also discarded. Thus after saying "brahmavid āpnoti param", there is a desire to know as to what Brahman is. The statement "satyam jñānam anantam brahma" describes the characteristic of its nature. The word "ananta", like the words "satyam jñānam", etc., is also in the nominitive case and in neuter gender. Therefore, it cannot denote Viṣṇu. The word "ananta" in masculine gender only denotes Viṣṇu as is seen in "ananto nāgarād viṣṇuḥ anantamkhanirantarayoḥ". One should not say that the words "satyam jñānam anantam" in the above śruti are in the accusative case because of the act of knowing in the following statement "yo vedā nihitam guhāyām" expects an object. Now "guhāyām nihitam" is nearby in the statement itself. The mention of Brahman is for dedication of actions. By following that lead, there is no possibility of a breach in the understanding that the statement "satyam jñānam anantam brahma", etc., is descriptive of the characteristics of the object of knowledge.

The above arguments are for example. Therefore, since the śrutis cannot be divided as strong and weak by following the arguments of our opponents, it is established that by following the reasoning propounded by us, the śrutis about Śiva are stronger.

So, the refutation of the argument that śruti is about Viṣṇu is stronger.

Thus the division of the śrutis as strong and weak as favoured by our opponents is discarded. Now the division of the Purāṇas based on the predominance of sattva, rājasa, etc., is being refuted.

Thus our opponents imagine "kalpeṣu keṣucid brahma ... teṣām vaktruguṇocitaḥ". A statement from the Matsya Purāṇa is said to be at the root of such thinking. It describes that the kalpas are four-fold:

1. where the qualities are mixed
2. where sattva is the predominant quality
3. where rājasa is the predominant quality
4. where tāmasa is the predominant quality

Then it mentions that those very Purāṇas were composed in those very kalpas by Brahmā "yasmin kalpetu yat proktam tatsvarūpeṇa varṇyate". Then it states "agneḥ śivasya mahātmyam tāmaseṣu prakīrtyate ... gaminyanti parāngatim". Here kalpas are divided into rājasa, etc. Such division is due to the predominance of those very qualities in Brahmā in those very kalpas. If the Purāṇas composed by Brahmā in different time-periods proclaim superiority and inferiority of various deities and are mutually conflicting, they would not be regarded as wholly authoritative. The division of the Purāṇas such as rājasa, etc., is for the purpose of suggesting the strength and weakness suitable for the qualities in the speaker, especially for understanding what should be accepted and what should be discarded. There is no purpose of the division of the Purāṇas into rājasa, etc., that can be explained in any other way. Therefore, it is for

the purpose of revealing the good and the bad qualities of the speaker according to the procedure that determines the correctness and incorrectness of knowledge.

Thus the kalpas are divided into rājasa, etc. Then the Purāṇas are described as spoken by Brahmā during those kalpas. Thus the division of Purāṇas into various categories based on the strength and weakness suitable for the qualities of the speaker is generally suggested. When there is a curiosity about specifically which Purāṇa, about which deity was spoken by Brahmā, of which quality, the Matsya Purāṇa states "agneḥ Śivasya māhātmyam", etc. This tells that the Purāṇas pertaining to Śiva are tāmasa because they are created by the teacher who was constrained by the tāmasa quality, and therefore they are non-authoritative.

Now, why should the above statement from the Matsya Purāṇa, which renders many Purāṇas non-authoritative, not be refuted by those Purāṇas themselves? There is strength in numbers. If Brahmā himself comes under the sway of tāmasa quality, and those Purāṇas are tāmasa because they were composed by him while under the sway of the tāmasa quality, why would the above Matsya Purāṇa statement itself not be tāmasa?

The above questions are addressed as follows. Those Purāṇas are not rendered invalid because of their conflict with the Matsya Purāṇa statement. However, this statement is about pointing out the difference in characteristics based on the qualities sattva, rājasa and tāmasa when due to the mutual conflicts all the Purāṇas do not have the power to decide the meaning, and when a question arises as to whether they all should be abandoned or some should be accepted. Therefore, this statement is not refuted because

of the strength in numbers. Besides, there is no statement objecting to the cited statement. The Maitrāyani śruti "yoḥ khalu va asya", etc., firmly establishes the self-evident validity of the compositions describing those very specific deities as having those very specific qualities because of the justifiable suitability of their being the root of those very qualities. Therefore, there is not even a single doubt about tāmasa being the root which is the cause of regarding those Purāṇas as invalid.

Here the author wishes to establish by argument the validity of all the Purāṇas and the statement from the Matsya Purāṇa without any conflict, and to prove that the insistence of our opponents who cannot make a distinction between Samhārarudra and Paramaśiva because of the above mentioned conflict that the Purāṇas about Śiva are invalid, is inappropriate.

Thus intending to destroy the opponents with his words as Indra destroys Vṛtra with the Thunderbolt, the author says:

VERSE 47

> "O Paśupati, delusion compels those who are unfit to sit in an assembly to speak unsuitably when they say that the works glorifying You are invalid because the Matsya Purāṇa mentioned the origin of the Purāṇas that describe the relative superiority of Brahmā, Hari and Hara with the difference in the kalpas."

By showing that the Purāṇas which proclaim the pre-eminence of Brahmā, Viṣṇu and Rudra over each other are the subject of occurrences in different kalpas, the above mentioned statements from the Matsya Purāṇa establish by argument the validity of all the Purāṇas without any

conflict. They do not cause any statement to be invalid. Thus the summer and winter seasons that are characterized by the onset of heat and cold are called hot and cold respectively because of the predominance of heat and cold during those seasons. Men are called sāttvika, etc., due to the predominance of those qualities in them. Similarly, the division of the kalpas as sāttvika, etc., by the statement "sankīrnāssāttvikāḥ", etc., is due to predominance of the qualities of sattva, etc., during those periods because of the command of Supreme Śiva only, not because those qualities are predominant in the Brahmās of those kalpas. They are not thus enumerated one by one.

It is also not appropriate to say that the division can be understood to have such intention according to purpose. Thus on the occasion of answering the question "purāṇa sankhyāmācaknva ... yathāvadanupūrvaśaḥ", in the Matsya Purāṇa, there is an elaboration on the manner in which all the Purāṇas grant the unseen objective. The statement "purāṇam mānavo dharmaḥ ... na hantavyāni hetubhiḥ" reminds of the validity of the Purāṇas only. Noblemen unanimously accept the Purāṇas as valid. Our opponents disregard all the above facts and imagine that some Purāṇas originated out of confusion. Imagining such a purpose arises only out of their hatred for the Vedic Path and is therefore unacceptable. The invalidity of the Śaiva Purāṇas is unavoidable in the view of our opponents because of their refutation of the main and large portion of the meaning of those Purāṇas. By explaining the general validity of all the Purāṇas that is honoured by all the followers of the Vedas in the manner we said, the division of the kalpas as sāttvika, etc., is understood as a speech remainder needed to complain an elliptical sentence

"tenveva yoga samsiddhāḥ gaminyanti parāngatim", from a sāttvika kalpa. Also, after praising the sāttvika kalpas, the Kūrma Purāṇa says "dhyānam tapas tathā jñānam ... yānti tat paramam padam". The purpose of the division of the kalpas as sāttvika, etc., can be understood as for showing the superior and inferior time for austerities, etc.

The immediately adjoining verse in the Matsya Purāṇa "yasmin kalpetu yat proktam" is not an injunction of composition of the Purāṇas by Brahmā in those very kalpas. But it is about enjoining the description of the special glory of the deities prominent in those specific kalpas after repeating the Purāṇas composed by Brahmā during those kalpas that proclaim the mutually conflicting glory of the deities. Thus the learned people say "tadvṛttam eva kāraśca syād upādeya lakṣaṇam". Although it seems that the verse "tasya tasya tu māhātmyam" describes only the importance of those very kalpas. The Purāṇas themselves didn't originate for describing the importance of kalpas. We mainly find the description of the greatness of the special deities in them. Also, the immediate context states "agneśśivasya māhātmyam". Just as a description of the rainy season results in the description of the trees and vines adorned with flowers, fruits and leaves abundant because of the heavy rains at that time, similarly the act of describing the importance of the kalpas, results in the act of essentially describing the greatness of the deities suitable to the qualities that are prominent in those very kalpas. Thus, the meaning propounded in the immediately adjoining verse also cannot be reconciled with the view of our opponents. Therefore, by following the meaning in harmony with the immediately adjoining verse also, one should interpret the division of the kalpas into sāttvika, etc., in the manner we stated.

Now if by understanding the meaning in harmony with the meaning of the adjoining verse, the division of the kalpas as sāttvika. etc., is understood as having the purpose of proclaiming the Purāṇas as wholly authoritative, then the meaning of the distinction between what is valid and what is invalid also would be understood with the meaning to be explained by its reiteration.

Let it be thus understood. Even then, when there is a conflict it is appropriate to determine the meaning in harmony with the meaning of an injunction [vidhi], and not in harmony with the meaning of an explanatory repetition. Injunction is stronger because it pertains to the goal. That is why in the adhikaraṇa "carācara vyāpaśrayastu syāt", Śrīmad Śankarācārya has established the following: the statements about the rights of birth and death are in harmony with the anuvāda of what is appropriate for birth and death. Although a man seems to exist at the same time as the body, he is armed with the strength of the rights of birth and death that are useful in the future. He certainly follows another body. Therefore the reiteration of his birth and death is secondary because it pertains to the body.

Actually the Purāṇas are not composed by Brahmā during those very specific kalpas. Brahmā composed the whole Purāṇic body of literature, one thousand millions of verses long, as one without any divisions such as Padma Purāṇa, etc. At the same time during the Kṛtayuga, the first yuga at the beginning of Creation, the Vedas were introduced. Then, in the Tretāyuga, 18 sages such as Brahmā, etc. divided it in 18 ways, and composed them in millions of verses. At the end of Dvāpara, Vedavyāsa again compressed it into four hundred thousand verses. Thus the

Matsya Purāṇa states beginning with the verse "purāṇam sarvaśāstrāṇām prathamam ... śatakoṭipravistāram", and ending with "tadartha hotṛ caturlakṣaiḥ sankṣepeṇa niveṣitaḥ". The Dharma Samhitā also mentions the same thing by the words "brahmameva kṛte cādye ... kṛtam koṭi pravedhataḥ".

Thus, accordingly the statement "yasmin kalpe", etc., is about the reiteration of specific Purāṇas in different kalpas. It is not about the composition of Purāṇas. It seems that the term "prokta" refers to the recitation as in the Pāṇini Sūtra IV:3:101, "tena proktam". Even if we understand its meaning in harmony with an explanatory repetition, it seems that the division of the kalpas into sāttvika, etc., is not intended as favoured by our opponents.

Others maintain that the collection of Purāṇas was not composed by Brahmā even in Kṛtayuga, but having taken it together with the Vedas from the Supreme God, He introduced it. Thus the conjunctive particle "ca" in "yo vai vedāmśca prahinoti tasmai" includes the Purāṇas with the Vedas. The same theme is elaborated in "tasmai vedān purāṇāni tattvān agre janmane". There is a śruti "asya mahato bhūtasya niśśasitan etat ... itihāsa purāṇam", etc. It is further elaborated in "aṣṭādaśānām etāsām vidyānām ... śūlapāṇiritiśrutiḥ". The statements in the Rājadharma beginning with "bhūyasya bhagavān dhyātvā..... mahādevo maheśvaraḥ", and ending with "ityetāḥ Śankara proktāḥ vidyāśabdārtha sayutāḥ" describe that all the branches of knowledge were composed and narrated by the Supreme God.

In this view, there is no room to consider the Purāṇas as impelled in the Kṛtayuga in any way. Therefore the verse

"sankīrṇāḥ sāttvikāḥ", etc., is about dividing the kalpas into sāttvika, etc., because of the prominence of those qualities in those kalpas.

Like the verse "yathartusvṛtulingāni ... tathābhāvāyugādiṣu" from the Purāṇas which demonstrates harmony, the verse "yasmin kalpetu", etc., also demonstrates harmony by describing the importance of those very deities in those very kalpas differentiated by the prominence of those very qualities. The statement "agneśśivasya māhātmyam", etc., is for propounding with justifiable suitability the demonstrated compatibility of the prominence of the forms characterized by those qualities during the times of those prominence of those qualities and for showing the special characteristics of some other deities that cause their appropriate prominence in different kalpas. It is not, as maintained by our opponents, for describing the special nature of the Purāṇas as an answer to the query "which quality is of which deity in the Purāṇas recited by Brahmā?"

In the statement "sāttvikeṣu atha kalpeṣu" the word "kalpa" is used. Therefore, the terms "sāttvika", etc., refer to the kalpas and not to the Purāṇas. In specific kalpas, greater importance of Svayambhū is related in "māhātmyam adhikam hareḥ". When a sentence does not require a word or words to complete its sense, it is not appropriate to imagine the connection of an action that is heard in the previous sentence "nigādyate", etc. Since the actions "prakīrtyate iduḥ nigadyate", etc., are heard in the previous sentences, the prominence of fire even though it is not there, is praised in the tāmasa kalpa. Although it is possible to carry the previous sentences in the order of "param", etc., it is determined that the previous sentences also are

meant for describing the importance of special deities in the special kalpas because the words "sāttvikeṣu atha kalpeṣu māhātmyam adhikam hareḥ" demonstrate the mention of steadiness of the prominence of Hari in specific kalpas. The Kūrma Purāṇa states "asankhyātā smṛtā kalpā ... rājaseṣu prajāpateḥ". The Vāyu Samhitā states "kvacid brahmā kvacid rudraḥ ... vidvān stotra namuhyati." The above statements clearly describe the superiority or inferiority of Brahmā, etc., according to the difference in the kalpas.

Therefore validity of all the Purāṇas is established with the Matsya Purāṇa statements themselves quoted by our opponents. The pride of our opponents that some Purāṇas are not authoritative because of the conflicting Matsya Purāṇa statement is not appropriate. Moreover, even if the Matsya Purāṇa statements are in the sense mentioned by our opponents, it would only establish that the Śaiva Purāṇas were composed by Brahmā characterized by the tāmasa quality. It would not make some Purāṇas non-authoritative because:

1. Brahmā is remembered as having the power of unimpeded knowledge "jñānam apratigham yasya ... sahasiddham catuṣṭayam".
2. The quality of tāmasa that is considered a conditioning factor in the composition of specific Purāṇas by Brahmā cannot be an impediment for the knowledge of Reality just as it is not an impediment for the Supreme Brahman in the role of a Destroyer conditioned by tāmasa.

One cannot declare the position invalid without refuting the knowledge at the root of that position. If it is understood

that like our knowledge, Brahmā's knowledge also becomes obstructed with the quality of tāmas, then some Purāṇas among the ones that He composed would become invalid. Then the suspicion that the cited Matsya Purāṇa statements are similarly invalid, is unavoidable. Then how can they be used in determining any meaning? The argument that those statements are generally valid because we don't see any excepting statements is inappropriate. There are many excepting statements that declare the superiority of those very Purāṇas as read in the Kūrma Purāṇa statements like "ekatratu purāṇāni ... nāstyanyat sādhanam param", etc. The argument that the invalidity of the Purāṇas is established with justifiable suitability [vastu sāmarthyena aucitya lakṣaṇena] is also trifle. Thus Vyāsa is sāttvika even when he is describing the acts of demons, etc., in the Mahābhārata, etc. Therefore, it cannot be suitably established that the quality of the speaker is according to the quality of the subject of discussion. One should not say that the suitability is intended in the order because it is appropriate to consider someone tāmasa when he describes the prominence of someone who should be regarded inferior because of his tāmasa quality. The acceptance of the tāmasa quality by Samhārarudra for destroying the world cannot be the cause of detraction. This will be explained while establishing the equality of the guṇamūrtis.

With this the following argument of some recent critics is rejected. Thus they divide the Purāṇas into the categories of sāttvika, etc. They say that Viṣṇu, Nārada, Garuḍa, Bhāgavata, Padma and Varāha are Sāttvika Purāṇas. Brahma, Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya and Vāmana are Rājasa Purāṇas. Linga, Śiva, Agni,

Skanda, Kūrma and Matsya are Tāmasa Purāṇas. Therefore whatever is spoken by the Tāmasa Purāṇas should not be accepted.

This argument is against the intentions of their own teachers. Since the division of kalpas into sāttvika cannot be explained as pertaining to the speaker with the enhanced qualities of sattva, etc., if it is understood as pertaining to the deities with the qualities of sattva, etc., also we don't lose anything. We see that the glorification of Śiva in the Śiva Rahasya in the Garuḍa Purāṇa which is favoured as sāttvika, and in the context of the dialogue between Śiva and Rāghava in the Padma Purāṇa is more than even in the Linga Purāṇa, etc. Therefore such a division cannot satisfy the wicked hope of our opponents.

Now our opponents think that the Viṣṇu Purāṇa is more authoritative than all other Purāṇas because of the following reasons:

1. It was taught by Parāśara who had received the real knowledge of deities because of the boon obtained from Pulastya.
2. Also it appeared in an order of answer to a general question about the source of the Universe "viṣṇoḥ sākāśāt udbhūtam jagadekat carācaram". One cannot interpret that like other Purāṇas which provide context for questions and answers about the importance of specific deities, it expands on the meaning favoured by the questioner by following the rule "na buddhibhedam janayet".
3. Also, it cannot be explained otherwise.

The refutation of the above argument is neglected because it is very insignificant. It is not that we don't see

the descriptions of Śiva as the Supreme Deity in the Śaiva Purāṇas. He is thus described there by Brahmā, Viṣṇu and Rudra whose power of knowledge is superior to even Parāśara, by the Ādityas who had the knowledge of the Supreme Reality as is understood from the statements such as "anādyantam param brahma ... jyotisampatiḥ", and even by Parāśara. It is also not that we do not find in Vāyu Samhitā, etc., quotations that determine the superiority of Śiva in answer to the general question about the Supreme Reality. This much is the difference. It is possible to say that in Viṣṇu Purāṇa, the spiritual teacher who knows the heart of a question, who is already his disciple, responds to even a general question with an answer that is favourable for enhancing the disciple's already established devotion. However, in Vāyu Samhitā, it is not possible to interpret in the same way the answer to a question of many sages who were arguing among themselves.

Thus it is not appropriate to divide the Purāṇas as authoritative or non-authoritative based on the categories of sāttvika, rājasa and tāmasa. Therefore, it is firmly established that based on the rules propounded by us in various places, the Śaiva Purāṇas are more authoritative. With this the jabbering of fools that the Scriptures about Śiva are non-authoritative is strangled. The śaivāgamas are highly regarded in the Śaiva Purāṇas that are the highest authority. The authority of the śaivāgamas is established in some Śaiva Purāṇas by enumerating them one by one.

Some other opponents point out that in the Mahābhārata statement "sānkhyayogapāñcarātram ... viddhi nānāmatāni vai", the Pāśupatāgamas are counted among the Vedic systems along with the Sānkhya-Yoga.

However, these very same Pāśupatāgamas together with Sānkhya-Yoga and pāñcarātra are refuted in the Tarkapāda of the Brahmasūtras. The Kūrma Purāṇa too reveals that the Pāśupatāgamas together with the Śākta and pāñcarātra systems are delusional systems.

1. evam saṭcodito rudro ... tathānnyāni sahasraśaḥ
2. buddhaśravaka nirgandhāḥ ... brahmaṇas kṣatriyas tathā

Then how can their authoritativeness be established harmoniously?

Our answer is as follows. The Pāśupata System is twofold. One follows the śruti and the other does not. In the Kūrma Purāṇa, Śiva makes a distinction between the two and demonstrates the śrautapāśupata [Pāśupata System in harmony with the Vedas] by the words "nirmitam hi mayā pūrvam śrautam pāśupatam śubham ... vedasāram vimuktaye", ending with "eṣa pāśupata yogaḥ" ending with "niṣkāmairitihi śrutiḥ" and then later on shows the non-Vedic Pāśupata System by "anyāni caiva śāstrāni ... vedabāhyam tathe tarat." Vāyu Samhitā also clearly makes a distinction between the Vedic and non-Vedic Pāśupata Systems by the statements beginning with "śaivāgamo'pi dvividhaḥ ... svatantro daśadhā pūrvam" and ending with "śrutisāramayonyastu ... vratam jñānam ca kathyate". Thus the statements censuring the acceptance of the Pāśupatāgamas pertain to the followers of the Vedic Path who enter the non-Vedic Pāśupatāgamas. The statement "na sevyam etat kathitam veda bāhyam tathe tarat" has the same meaning. The cited Mahābhārata statement is also about the non-Vedic Pāśupatāgamas. The chief goal of the

Vedic Pāśupatāgama is elaboration of the highest Vedic vows called Pāśupata, śāmbhava, etc., that are taught in the Atharvaśiras, Kālāgni and Rudra Upaniṣads. Therefore, they don't have any point of view that is different from the Vedic viewpoint. The refutation of the validity of the Pāśupatāgamas in "patyurasāmaṭjasyat" pertains to the non-Vedic Pāśupatāgamas. Indeed the viewpoint that Īśvara is merely the efficient cause of the Universe is refuted here. This viewpoint is well-known in the non-Vedic Pāśupatāgamas only, not in the Vedic Pāśupatāgamas.

The Vāyu Samhitā gives a summary of the meaning of the Vedic Pāśupatāgamas in the words "śaktyādi ca pṛthavyantam ... mṛdā kumbhādhikam yathā". There it mentions Śiva as the material cause also. It is well-known to the experts in the Śaiva Sciences that just as bracelets, crowns, etc., are called golden because gold is their material cause, all bhāvas are called bhāvas, because Bhava [Śiva] is their material cause. It is unobjectionable that the Vedic Pāśupata Tantras are the highest among the proofs because:

1. They are the essence of the mystical meaning of another Veda "purāṇam tarkaśāstram ca ... Śivadharmam ca vainṛpa".
2. The act of communicating their knowledge is praised in the Varāha Purāṇa, etc., with the words "saptadvīpa pṛthivyastu rājarājo bhavettu saha".
3. They are often accepted in the Yogayājñavalkya as being consistent with their own meaning in the words "śaivamukta ityuktastāntrike nvapi śikṣitaiḥ".

Besides even the non-Vedic Pāśupatāgamas also are not wholly invalid. The statement "sānkhyamyogapāṭ-

carātram ... na hantavyāni hetubhiḥ". The Mahābhārata establishes the authority of the independent āgamas composed by Śiva, Keśava, etc., just like that of the Vedas. Some portions of these āgamas contain the rites of the Vāmacāra such as branding with the hot seal, etc., that are contrary to the Vedic Path. However, as stated in the words "svatantrāhyāgamāsarve ... pravṛttā nahi samśayaḥ" in the Mānava Purāṇa, they're applicable only to those who are fit for them. As explained in the statement "brahmaviṣṇumahādeva ... viruddhāsyurna samśayaḥ" in the Mānava Purāṇa, these tantras should be somehow understood as referring to such topics "taṭasta īśvara" and the creation of the individual selves, etc., which are not in conflict with the meaning of the śrutis. Or one can imagine, in the manner of the statements from the Kūrma Purāṇa that have already been cited and will be cited later on, that those tantras only in those portions are rooted in deception for confusing people in whom the quality of tāmas is predominant. Thus regarding them as lacking in authority, can be avoided in every way. And when there is a possibility of establishing the texts composed by great men as authoritative, it is not appropriate to declare them as non-authoritative. Besides, beginning with the statement "traiyāḥ ca vidyayā kecit" and continuing with "tvāmevānye śivoktena ... bhagavan tanupāsate", the Bhāgavata Purāṇa reveals their authority according to the fitness of men.

Now the question as to who is authorized to follow the practices described in the independent āgamas is answered as follows. Those men who have been cast outside the Vedas either due to some great sin or due to the curse by the sages like Gautama, etc., those who are of mixed birth, women and Śūdras are authorized suitably to follow the

practices described in the tantras. The āgamas were created before in order to bestow favour upon these people. Thus the Kūrma Purāṇa describes that those who were ostricized from the Vedic Path because of the curse of great men, are fit to follow the practices in the tantras. The Kūrma Purāṇa describes those who were cursed by Gautama with the words "sa tenām māyayā jātam ... mahāpātakibhiḥ samāḥ". It then shows that they prayed to Śiva and Keśava for salvation with the words "sarve samprāpya deveṣam ... ucchiṣṭa iva senakāḥ". Then it describes that Śiva and Keśava composed Pāśupata and Pāñcarātrāgamas respectively for somehow granting them salvation with the words "tasmād vai vedabāhyānām rakṣaṇārtham ... keśavo'pi śiveritaḥ". These āgamas are called false doctrines because as explained earlier, somewhere some of their parts are rooted in deception in order to create delusion in the minds of sinners.

The Sāmba Purāṇa shows that those who are cast outside the Vedic Path because of some sin for which an atonement is very difficult, are fit to follow the path of the tantras with the words "śrutibhraṣṭaḥ śruti prokta prāyaścitte ... khalvaham tantram uktavan". Fitness of those of mixed birth in following the tantras is shown in the Kūrma Purāṇa in the words "athāmśas sāttvato nāma ... kuṇḍādinām hitāvaham." Fitness of the śūdras is shown in the tenth skandha of the Bhāgavata Purāṇa in the words "tenoktam sāttvatam tantram ... samskāro vaiṣṇavassmṛtaḥ". Similarly, one should see the discussion of those who are especially fit to follow the tantras in the Sūtasamhitā, etc.

Then, there is a statement in the Vāsiṣṭhalinga "mattantrāt śrayaṇe naiva ... vedamārgam gaminyasi".

Here, God censures Śāṇḍilya who entered the initiation of the Pāñcarātra tradition. Śāṇḍilya is thus censured because he studied Pāñcarātra after having attained great welfare in the four Vedas. We hear this in the Pāñcarātrāgamas themselves. They intend to point out that it is not appropriate to enter another path when that person has the privilage to follow the Vedic Path. It does not intend to say that the other paths have no importance. This point is clarified right there in the words "ko vā varṇāśramācāram ... nāstite niṣkṛtiśśiran". Thus enough of an unwarrantable streching of the rule.

With this an answer is given to those who say that the Pāñcarātra is superior among the Āgamas. As explained earlier, the Śaivāgamas which summarize the essential meaning of the Vedas and which are free from the fault of even any doubt are established as superior.

Thus, according to the rules that are described in many ways, it is firmly established that among the śrutis, smṛtis and āgamas, the Śaiva Purāṇas are superior in every way. They establish Śiva only as the cause of all and as immanent in all. Following that lead, one should interpret the śrutis, etc., that describe the prominence of other deities. Thus it is established that there is no room for urging anything opposite. Thus the refutation of a claim that the Śiva Purāṇa and the Śaivāgamas are not authoritative.

It is possible that the laudatory statements such as "sarvam tad indra te vaśe", etc., which are for praising can be interpreted differently by complying with the strong śrutis. However, śrutis such as Subālopaniṣad, Gītā, Viṣṇu Purāṇa, etc., contain the declaration of Nārāyaṇa's Supreme Sovereignty in the form of his description as Immanent in All and as being independent of the Creation and Dissolution of

the whole Universe in chapters dealing with such matters. How can they be interpreted in any other way? The author shows how:

VERSE 48

> "The śruti statements describe your Supreme Sovereignty as belonging to the Discus Holder [Viṣṇu] and also to His incarnations because they recognize His unity with You as He is Your part. O God, the sages spoke of this vital point of the śrutis without understanding it, helpless people sink in the darkness of delusion because of their own foolishness."

Just as the incarnations of Hari are not different from Him because they are his parts; similarly, Brahmā, Viṣṇu and Girīśa are not different from Śrī Śambhu, the Lord of All, because they are His parts. Thus while praising Kṛṣṇa, the characteristics of Mahāviṣṇu are described as His; similarly, Śiva's characteristics of immanance and His agency in Creation, etc., are described as existing in His parts who are thought of as one of Him. Thus there are wise sayings by Kṛṣṇa in Gītā such as "sarva bhūtāni kaunteya ... kalpādau visṛjāmyaham" [Bhagavadgita IX:7]. They are not applicable to Him in his form as Kṛṣṇa. Therefore, even our opponents should accept that Kṛṣṇa made those wise comments with the thought of unity of the root-cause of the world with the original form of God in mind. Thus, when the root-cause is determined with strong proofs, these statements should be understood as pertaining to the form of Śambhu.

Thus, in the Kūrma Purāṇa, the pleased Kṛṣṇa himself said to Arjuna "jñānam tadaiśvaryam divyam ... śaraṇyam śaraṇam Śivam". Blessed Bādarāyaṇa also spoke of the knowledge of Īśvara in the Bhagavadgītā. At the end of the Īśvaragītā, He himself narrated the Bhagavadgītā

that summarizes its meaning, and stated "nārāyaṇo'pi bhagavān ... dattavān idam uttamam". In the Bhagavadgītā, God showed the Cosmic Form with predominantly Śaiva qualities to Arjuna who prayed for the vision of God's original form. Arjuna heard the Bhagavadgītā that contains statements such as "kāmastaistair ṛta jñāna ... ye janāḥ paryupāsate" [Bhagavadgita VII:20.]. At the end he answered his guru "sthito'smi gata sandehaḥ kariṣye vacanam tava" [Bhagavadgita XVIII:73]. Even then, Arjuna always remained devoted to Śiva as long as he lived. During the Mahābhārata War, Arjuna made the offerings of regular worship meant for Śiva to Vāsudeva and Adhiśiva on the Kailāsa mountain. All these things are consistent with our explanation.

Thus, when we understand that the glory of God as the cause of the Universe that is described in the Bhagavadgītā as pertaining to Śiva, it becomes clear that it is the knowledge of Īśvara and a summary of the meaning of the Īśvaragītā. Arjuna prays to Kṛṣṇa to show him the form that is meant in the description of the Cause of the World, etc. In response to his prayer, Kṛṣṇa shows Arjuna the form that is fit for Śiva. Therefore, the description of God as the source of the Universe pertains to Śiva only. Kṛṣṇa refers to it as his own with the statement "aham sarvasya prabhavaḥ", etc., from the point of view of the true unity. With such determination of Kṛṣṇa's intention, there is a clear harmony in our interpretation.

Also, Arjuna has life-long firm devotion to Śiva because he understood that Śiva is superior to all other gods. Knowing the true unity between Śiva and Vāsudeva, he made the offerings made for the worship of Śiva to Vāsudeva,

and had a vision of Śankara's proximity in response to his senimemts. All the above things are clearly in harmony with our view.

Thus the description of the supremacy in the Gītā is determined as pertaining to Śiva. Similarly, the description of the supremacy of God in the śrutis such as Subālopaniṣad, Nārāyaṇānuvāka, etc., should be understood as pertaining to Śiva.

Blessed Parāśara determined that the description of the supremacy of God as the cause of the world in the Purāṇas and śrutis pertaining to Viṣṇu also resolves in Śiva only.

1. "utkarṣo yaḥ purāṇeṣu ... na rudro nāparaḥ pumān"
2. "śrutayaśca purāṇāni ... hṛdi kṛtvā bruvanti hi"

Thus, the statements in the said meanings should be seen in the Sūta Samhitā also. The description of Nārāyaṇa as the Great Creator in Subālopaniṣad also pertains to Śiva. It is made clear by the mantra "yadā tamaḥ" in the Śvetāśvataropaniṣad which gives explanatory repetition of the time at the beginning of Creation as brought on by Śiva, as stated by our opponents, and effectively asserts Śiva's presence at that time. This meaning has been elaborated earlier.

Therefore, it is ascertained that only those who don't see the path that is easily free from obstacles, and is favoured also by the sages spread false notions.

The phrase "śruti giraḥ" in the above original verse indicates Purāṇas, etc., also.

To this our opponents say that it is not possible to say that the description of Nārāyaṇa as the cause of the

Universe always pertains to Śiva. The statement "eko ha vai nārāyaṇāsīt na brahmā neśānaḥ" in the Mahopaniṣad describes the existence of Nārāyaṇa at the beginning of Creation by excluding all other deities such as Brahmā and Īśāna. Then it describes the Creation of the world of the great elements, sense-organs, etc. After that, it describes Brahmā and Śiva were also created by Him.

1. "atha punareva nārāyaṇassanyat kāmaḥ ... tatra caturmukho'jāyata"
2. "atha punareva nārāyaṇassanyat kāmaḥ ... tryakṣaḥ śūlapāṇiḥ puruṣaḥ ajāyata".

It is not possible to understand this description as pertaining to Śiva. One cannot say that the description of Nārāyaṇa as the Creator pertains to Śiva because the statement of creation of Śiva is about Samhārarudra. And therefore there's no conflict. There will be a conflict with the elaboration of that statement. Thus the Manu Smṛti statements like "āsīd idam tamo bhūtam ... tena nārāyaṇaḥ smṛtaḥ", etc., are based on the above Mahopaniṣad statement. Manu Smṛti gives the derivation of the name "Nārāyaṇa" in the same way that the Mahopaniṣad gives. It praises Nārāyaṇa who is described with the words such as "Svayambhū", etc. Then it states that his semen became transformed into Mahat, etc., and briefly describes the First Creation of the elements and sense-organs. Afterwards, it mentions his desire for variety of creation, the creation of water from his body, creation of egg in the water, and the creation of Brahmā in that egg. Then it describes the creation of various specific things from the four faces of Brahmā. Thus the relationship of cause and effect is quite clear.

This is the objection to that. Now the etymological

meaning of the word "nārāyaṇa" construes with Brahmā only because his reference is in proximity, and He is described as having components. It doesn't refer to the "self-born creator". Therefore it is not appropriate to regard it as best in the said Upaniṣad. One shouldn't say that the term "nārāyaṇa" is construed with the Creator which is the theme of that chapter because the context of the chapter is more powerful proof than that of proximity, and because meaning of the components is invented in the case of Creator also when He is described as having the power to create great body of waters and abiding in its midst. It cannot be established that "Creator" is the topic of the chapter because we don't notice any characteristics such as Linga, etc., that describe Him. The discussion "āsīd idam" etc., started as an explanation in response to the question of the sages about the Creation and Dissolution of the visible world "bhūtagrāmasya sarvasya hyutpatti praḷayam tathā". It didn't commence as an explanation in response to a question "tell us about the Creator from whom all beings emerge and whom all beings dissolve".

Therefore, the etymology of the word "nārāyaṇa" should be construed with Brahmā because of his proximity without any obstruction. The word "Nārāyaṇa" is known as that of Brahmā in the Purāṇas also.

The above objections are now answered. The term "brahmā" is not in proximity because the statement that names "waters" by the term "nara" intervenes. Moreover, reference to the creator of waters by the term "nara" in "āpo vai narasūnavaḥ" is closer than the reference to Brahmā. Therefore, it is appropriate to construe the meaning of the etymology of "Nārāyaṇa" with the Creator and not

with Brahmā. Also, the immediately following verse mentions the name of Brahmā "yat tat kāraṇam avyaktam ... loke brahmeti kīrtyate". This verse contains an adjective "tadvisṛṣṭaḥ". Use of that adjective would be futile in your view. It is an adjective of him who is named. It is used for dispelling the doubt that since the initial name refers to that which is created, the second name due to proximity, is also about the same. If both names are about the same entity, the second name would be purposeless. Also, the Matsya Purāṇa statement that has the same meaning describes that "this was all filled with darkness at the time of the Great Dissolution" in the words "etad āsīt tamo mayam ... tatra brahma sambhavat". This statement clearly uses the term "Nārāyaṇa" in the sense of Creator. Because of the unity of meaning seen in many places, it is determined that the Manu Smṛti statements are based on the Mahopaniṣad. Thus God is praised by "tatas syambhūr bhagavān", etc. Then the etymology of the term "nārāyaṇa" that is occasioned by His abidance in the waters is given. It is based on the strength of the statement "apa eva sasarjādau tāsu vīryam apāsṛjat". It indicates that the description of the Creator pertains to the god who is well-known by the term "Nārāyaṇa". If it pertains to anyone else by the following, the reason for the use of the term in particular signification it bears, the term "nārāyaṇa" also should necessarily refer to that someone else. In that case, there would be a predicament of conflict with that which is well-known. Thus by following the lead of the elaboration, it should be understood that the description of the creatorship in the said Upaniṣad also pertains to Nārāyaṇa only.

In the Kūrma Purāṇa, Śiva says to Nārāyaṇa "aham ca bhavato vakrāt ... krodhajas tava putrakaḥ". Accordingly,

the pronoun "tasya" in "tasya lalāṭāt tryakṣaḥ" should necessarily pertain to Nārāyaṇa only.

Now it may be so. Still it is possible that the jurisdiction of Nārāyaṇa may be the same as that of Caturmukhabrahmā in some particular intermediate creation. The said upaniṣad may be satisfactorily understood as referring to that. Therefore, there is no conflict in understanding Paramaśiva as the original cause of the world.

The opponents say that it is not so. In the Mahopaniṣad, we see the description of the Creation of the sense-organs and the elements from Nārāyaṇa. Therefore, its subject is Creation at the beginning of the great kalpas. It establishes Nārāyaṇa at the beginning of Creation by excluding all others "eko ha vai nārāyaṇāsīt" Therefore, it is improper to imagine anyone else other than Nārāyaṇa at the beginning of Creation.

Now the injunction of praising all narratives "sarvānyākhyānāni pariplaveśamsati" pertains to particular narratives such as "manurvaivasvato rājā" that are heard in the remainder of the statement. Similarly, it is possible to understand the term "ekaḥ" in "eko ha vai nārāyaṇa āsīt" as pertaining to the exclusion only of Brahmā and Īśāna, etc., that are heard in the remaining statement "na brahma neśānaḥ". Therefore, there will not be any impropriety.

That's not so. It is improper to restrict the meaning of what is heard before by following the remainder of the statement. Thus in the statement "na eṣa vāva prathamo yajñānām", the position of Jyotiṣṭoma as the first among all sacrifices is enjoined. Restriction of that position by following that description of only the one hymn [ekastoma] sacrifice in the remainder of the statement "yo

vai trivṛdanyam yajñakratum āpadyate sa tam dīpayati" is refuted while discussing the sequence. Now after the injunction "pāriplavenasarvānyākhyānāni", again there is an injunction "pāriplavam ācakṣīta". In order to avoid futilty, it is for a special restriction heard in the remainder of the statement. Thus there is the restriction because we again hear a distinguishing injunction. It is not merely because of a special mention in the remainder of the statement. However, although Brahmā, etc., are automatically excluded by the exclusion of all others in "eko ha vai nārāyaṇāsīt", independent exclusion of Brahmā and Īśāna again in "na brahma neśānaḥ" can be explained as laudatory. It cannot bring about a restriction. Therefore, the statement "eko ha vai", etc., which describes the presence of God at the beginning of the time of Great Creation by excluding all other deities cannot pertain to anyone else other than Nārāyaṇa. Therefore, your method of resolving the conflict is not acceptable everywhere.

Anticipating the above argument, the author explains his method of interpretation.

VERSE 49

> "The Mahopaniṣad stated that the Lord of Lakṣmī first emerged above from You, and then created the god who is the destroyer of the world and Brahmā seated in a lotus. In this form, the argument does not support You."

True, in this case Nārāyaṇa is mentioned as a Creator with the intention of referring to His form only. It doesn't pertain to the Supreme Śiva. However, the Mīmāmsakas have established that the verbal root "as" [to be] denotes the second modification of the state of being [nadbhāvavikāra] called

"existence" which is incorporated in the stage of Creation. We also see its usage in "lohito rohitadāsīt ... sindhustasya suto'bhavat", etc. Therefore, the statement "eko ha vai nārāyaṇāsīt" is established as pertaining to the emergence of lone Nārāyaṇa from Supreme Śiva before creation of Brahmā, Īśāna, etc., at the beginning of the time of Creation. Thus, there is no conflict in regarding Him to be the root of the whole world. Brahmā, etc., will be described as created by Nārāyaṇa. Consequently, Paramaśiva is connected as a causative agent in their creation. If the verb form "āsīt" is in the sense of creation, then the restrictive term "ekaḥ" excludes only the others that are born. Therefore it cannot repudiate the existence of Paramaśiva who is without the beginning and is totally free. Even if it had the power to do so, it can be restricted for the sake of avoiding a conflict with many śrutis that describe the existence of Paramaśiva who's at the root of all and is transcendental to the three forms of Brahmā, Viṣṇu and Īśāna. This restriction of the meaning would be similar to the restriction of the śruti "eṣa vā prathamo yajñaḥ" which declares that Jyotiṣṭoma is the first among all sacrifices because we see another śruti "darśapūrṇamāsābhyām iṣṭvā somena yajeta". And even in the view of our opponents, for defending the justification of nityasūrīs, it must be said that the restrictive form "ekaḥ" is for excluding only those who are other than the beginningless independent Lord. Although both in the Vedic and non-Vedic literature, usages of the root "as" are seen touched by the sense of time, it is used here in the sense of emerging out of Paramaśiva. There are many other strong śrutis, and the purport of worshipping Paramaśiva distinguished by the manifestations of Brahmā, Nārāyaṇa,

etc., is understood from the recognition of the procedure in Nārāyaṇānuvāka. That is why in the place of "āsīt" the phrase "prādur āsīt tamonudaḥ" which mentions the emergence from Paramaśiva, the presiding deity of tāmas is used in the commentary.

It cannot be said that since the word "tamonud" has the suffix "ka" at the end because the penultimate vowel in the root "nud" is "u" [Pāṇini Sūtra III:1:135], it is an adjective of the subject who is manifesting. Thus the verse "āsīd idam tamo rūpam" describes the state of the Universe as "tāmas". The verse "tatas svayambhūr bhagavān" describes a form manifesting after that. The form which emerges after tāmas cannot be considered as presiding over the state of tāmas that exists earlier. Therefore, it is considered an adjective of the subject which is manifesting the immediately following verse "yo sau", etc., would become incongruous.

The verse "yo sau" distinguishes Brahmā who is the topic under discussion from the Supreme Lord who is described as being beyond the cognizance of the senses. Just as in "ṣaḍvimśatirityena brūyāt", the emphatic particle "eva" impedes the injunctive power of the statement, similarly the particle "eva" in "sa eva svayamudbhau" impedes the injunctive power of the verse. Therefore, it is not an injunction of the property of being "self-born". The attribute of being "self-born" is considered in the previous verse "svayambhūḥ". Thus the portion "svayamudbhau" of the verse under consideration is explanatory repetition of one who is endowed with that attribute.

If the term "tamonudaḥ" that pertains to the presiding deity of tāmas, i.e. māyā, which is the original state of all diversity is understood as an adjective of Svayambhū, then

there's no applicability of his distinction from the Supreme Lord. There is also no appropriateness of explanation of His absence.

In our view, however, by saying that the Self-born became manifest from the Lord who is the presiding deity of tāmas, the distinction between the Supreme Lord and the self-born Brahmā is understood because the individual soul cannot be self-born. If the individual soul is understood as God, then it will lead to the doctrine of many gods [anekeśvaravāda]. So, in order to avoid that, His absence should be mentioned.

Therefore, the Supreme Lord who is the presiding deity of tāmasa Himself manifested at the beginning of Creation as Nārāyaṇa in another form modified by special attributes. The immediately following verse with this meaning makes more sense.

Therefore, the term "tamonudaḥ" should be understood as having the suffix "kvip" [Pāṇini Sūtra III:2:76] with the ablative case ending and pertaining to the agent who causes another to appear. And according to the determination of the Supreme Brahman that is heard at the conclusion of the discussion "praśasitāram", etc., the agent who causes another to appear refers to Supreme Śiva only. Thus there is harmony in meaning of the conclusion also.

One should not say that it is not appropriate to understand the agent who causes another to appear when there is a mention of the appearance of the self-born. There will be a conflict. Being self-born means appearing with one's own free-will without being subject to actions. Such a concept of self-born does not come in conflict even in the presence of the agent who causes another to appear.

Otherwise, Viṣṇu who appeared from the Ādityas, etc., would not be considered self-born.

Thus due to the harmony in meaning, the term "tamonudaḥ" that ends with an ablative case ending in the Matsya Purāṇa statement, also is about Śiva. Thus Mahopaniṣad describes Nārāyaṇa who first arose from Mahādeva as instrumental in the creation of the whole diverse Universe, including the elements, sense-organs, etc. There's no conflict between this interpretation and the rules of logic and elaboration. Thus Nārāyaṇa's description as the Creator in Nārāyaṇopaniṣad, etc., also should be explained in a similar manner. Thus is the explanation of the śrutis that describe Nārāyaṇa as the "Original" Cause.

Even so how can all the statements be in harmony with each other? Thus Brahmā is described as born from the Supreme Śiva before the creation of all the other gods in the mantras "yo brahmāṇam" and "yo devānām". Again, in the Aṣṭamūrti Brāhmaṇa and in the śruti "yajurbhyo viṣṇum", Viṣṇu and Rudra are said to be created by Him. Then Brahmā and Nārāyaṇa are created by Rudra in the śruti "aṇḍam hiraṇyam madhye samudram ... viṣṇurjāto jātavedāḥ", and its elaborations seen in the Vasiṣṭha and Linga Purāṇas in the words "rudra samjñasya devasya ... niyogāt prāptavān asau", etc. Therefore, one cannot determine by following the method of interpretation used in the Mahopaniṣad, etc., that Brahmā, Rudra and the others in the manifold Universe were created by Nārāyaṇa. Anticipating the above argument, the author says:

VERSE 50

"O Lord, in some kalpa Brahmā, in another Hari, and in some other kalpa Hara was born from You first, and He then creates the other two. This does not make any of the above deities superior or inferior to each other. Thus say those who are experts in extracting the essence of numerous śrutis."

Thus the Vāyu Purāṇa says "tapasā tonayitvā tam ... prabhavaḥ kathyate teṣām paraspara samudbhavāt". It also shows the difficulty of considering any one of the three deities higher or lower "ayam parastavyam neti ... piśācaśca na samśayaḥ".

Now there is a mention of clarified butter to be carried in the ladles "juhu" and "upabhṛt" for the sake of Prayāja[24] without any specification "yajjuhvām gṛhṇāti ... prayājānu yājebhyas tat". It stands as pertaining to specific prayājas that precede and follow the bringing of "aupbhṛta ājya" [clarified butter to be brought in the upabhṛt ladle] in the juhu ladle on the basis of the injunction at that time "atihayedo barihiḥ pratisamānyate juhuvām aupabhṛtam". Similarly, on the basis of the cited elaborations the mention in the related śrutis of Brahmā, Viṣṇu and Rudra as the Creator stands as pertaining to the topic of the specific different kalpas. Therefore, there's no contradiction.

With this the justification of our opponents of the superiority of Viṣṇu by resorting to statements that declare Viṣṇu as the cause of Brahmā and Rudra in some śrutis and Purāṇas is refuted.

There are also statements that declare Brahmā and Rudra as the cause of the guṇamūrtis. The argument that Viṣṇu is superior among them because He is associated

24 Vide Monier-Williams, p. 687, column 3.

with the sattva quality is inappropriate. Brahmā, Rudra are also associated with the sattva quality as seen in the following statements:

1. sattvodriktastato brahmā śūnyam lokam avaikṣata
2. yasya māyā gatam sattvam ... sa rudrasyānna cāparaḥ [Sūtagītā]
3. sattvam deva harādayaḥ [Vasiṣṭha Rāmāyaṇa]
4. tamūcuḥ bhrātaroḥ rudrassevitaḥ sāttvikair janaiḥ ... pūjayeṣam ato haram [Kūrma Purāṇa]

With this, the babbling of fools that Rudra is inferior because He is predominantly of tāmas quality is strangled.

A physician designs a scalpel to treat a wound that is very grave. Thus the Śiva Purāṇa says "nidānajñasya bhinajo ... gṛhṇaiḥ vātra prayojikaḥ". Similarly, God accepts the tāmas quality for the Destruction of the Universe with the desire of providing rest for sometime to the individual souls who are exhausted by their longtime wanderings in the unhappy worldly existence by means of an experience of the bliss of the Self that shines when confusion is dispelled.

Therefore, it indicates that He is the ocean of infinite compassion. There is no possibility of being under the sway of guṇas at the level of Brahman. The products of tāmas such as sleep, laziness, etc., are not known at that level. Therefore, it is not possible to suspect that God is under their sway only because the tāmas quality is associated with Him. One should not attach too much importance to the justification of the superiority of Viṣṇu among the guṇamūrtis as described in the Varāha Purāṇa by showing Him to be the cause of Brahmā and Śiva and by describing Him as sāttvika. In the Kālikā Khaṇḍa, sages such as Anilāda determine Rudra to

be superior. Brahmāṇḍa Purāṇa states "yat tāmasa kalāleśa gṛhītastvam ... katham tat sāttviko bhavān". By following your logic, one would have to determine that Rudra is also superior.

Therefore, all the above descriptions are laudatory. One should not attach significance to something that is not significant. Thus all the three guṇamūrtis are essentially equal. This is the meaning. Thus the examination of the consequent equality of the three forms.

Now on the occasion of justifying the equality of three forms, the author presents with arguments the view that Rudra is superior.

VERSE 51

> "Some say that Hara is higher than both Brahmā and Viṣṇu. Sometimes He's described as being born from them. Such description pertains to the deity who's Your part. O God, his resemblance to You in name, form, conduct, attire, etc., is due to Your extreme proximity to him."

Some great sages knowing the essence of śrutis as "parātpara taru brahmā ... tat parāt parato'dhīśa", said that Hara the destroyer of smara is higher than Brahmā seated in a lotus and the far-famed Hari. Thus blessed Parāśara stated "devatābhyas samastābhyāḥ ... rudrassamhārakārakaḥ". Sūta also said in Sūtagīta "paramātmā vibhāgatvam ... rudrastu variṣṭho nātra samśayaḥ". Similarly, there are statements proclaiming the superiority of Śiva in the Kāśyapasmaraṇagītāsāra also:

1. brahmaṇo hṛdayam viṣṇuḥ ... tenopāsyā dvijādibhiḥ
2. brahmātu pūrako jñeyaḥ ... kṣarākṣara para-śśivaḥ

Now in some places there are descriptions of His emergence from Brahmā or Śrīpati. That pertains to the topic of his part. The author says "kvacit" [2nd line of verse 51]. The Sūtasamhitā states "tatāpa paramam ghoram ... prādurāsīt kṛpānidhiḥ". Blessed Parāśara briefly says the same thing in the Rājadharma "sṛṣṭyārtham brahmaṇaḥ putro lalāṭā utthitaḥ prabhuḥ". In the Linga Purāṇa, Indra says to śilāda "tasya hṛtkamalastasya ... prādurāsīt prabhor mukhāt". Samhārarudra is a part of the Supreme Śiva born from Him in the form of His part.

Similarly, there is a passage in the Vāyu Samhitā that describes the appearance of Rudra as a son of Brahmā at the behest of Paramaśiva "nirdiṣṭhāḥ parameśena maheśo ... brahmaṇo'nujaḥ". The Āditya Purāṇa mentions that Brahmā prays "tvāmena putram icchāmi" in order to fulfill the boon given to him, Śiva manifests from him. All such descriptions should be understood as pertaining to His appearance in special parts. In the same Purāṇas, Rudra is described as born from Paramaśiva at the beginning of the Great Kalpa and remaining upto the end of the Great Destruction. It is not possible to understand His birth again and again in intermediate kalpas. Therefore, the description of his appearance in the intermediate kalpas should certainly be understood as pertaining to His partial incarnations. Thus the appearance of Rudra is stated in the śruti "tasya lalāṭāt tryakṣaḥ śūlapāṇiḥ ... bibhṛat satyam brahmacaryam tapaḥ". He is described as staying by the side of Śrīkaṇṭha in the Droṇaparva "tataḥ pārśve vṛṣankasya ... balavān nīlalohitaḥ". In the Kūrma Pūrāṇa, Śiva says to Nārāyaṇa "aham ca bhavato vaktrāt ... krodhayas tava putrakaḥ". The above examples reveal Śiva's partial incarnations at will. The discussion in the Purāṇas which is based on the above

examples also should, therefore, be considered as pertaining to the partial incarnations. Just as the incarnations such as Rāma, Kṛṣṇa, etc., hold a lower rank in comparison to Daśaratha [father of Rāma] and Vasudeva [father of Kṛṣṇa] from the worldly point of view, similarly, the description of the lower rank of Rudra in comparison to Brahmā and Nārāyaṇa pertains to the manifestations of particular partial incarnations called Sthanu, etc. However, the rank of Viṣṇu and Brahmā is lower than that of Rudra even in their original form. The Kūrma Purāṇa while describing the vision of Śiva during the ascetic practices of Kṛṣṇa states "tato nava paśyat giriśasya ... śankhāsi cakrārpitahastamādyam". Sūtasamhitā made the following decision "brahmāviṣṇuśca rudrasya ... kadācit satyamīritam". This meaning has been discussed in detail in the commentary on the eleventh verse "tvadaupanyam", etc.

Thus, another view is that Rudra is higher among the three. This is the path that is accepted by all Śaivites. That is why although the actions of the qualities are determined from the point of view of special proximity, everywhere Paramaśiva and Samhārarudra are called by each other's names. Hence childish people sink in the darkness of delusion because they do not grasp the distribution between them.

In this view the statement that "He is superior, the other is not" is only about raising the difficulties in the plight of establishing a distinction based on the existence of superiority and inferiority. It does not raise difficulties in describing the higher and lower rank caused by special manifestations as in the case of Vāsudeva, Samkarśaṇa, etc., when there is no distinction in reality. Therefore, there is

no conflict. Thus the discussion of the superiority of Śiva among the three forms.

Enough of consideration of different incidental issues. The goal is to establish that God-Almighty Paramaśiva accompanied by Umā is the highest among all and therefore should be worshipped by all. Demonstrating this goal, the author sums up:

VERSE 52

"Let the sovereignty of the three gods, i.e. Brahmā, Viṣṇu and Hara, be equal or let Sthānu who removes the fear of worldly existence be superior among them. O Supreme Śiva, You are indeed well-known as the Highest among All. Therefore, You should be worshipped by the whole world."

Śiva may be the Highest among all the gods as described in the above mentioned manner. However, it cannot be said that He should be worshipped by all. Someone might be worshipped by somebody because of an injunction or a reward. Thus the wife worships her husband and a servant adores his king. In the absence of such a motive, mere superiority would not be a motivator. Chaste women do not adore a man who is not their husband just because he happens to be noble, or a supplicant does not adore a greedy king when another generous giver is there.

In order to cut-off such doubt of the dim-witted that is strengthened by foolish talks, the author establishes that the Lord should be worhipped by all.

VERSE 53

"O ancient Śiva, You alone should be worshipped by all who are born. Those lowly people who do not know this waste their life. O Paśupati, humans like gods are to be

enjoyed by You like animals. The individual souls including gods, demons and men are heard to be used by You like animals."

According to one legend, every deity acknowledged himself to be a mere animal when entreating Śiva to destroy the demon Tripura. As per the Māheśvaras and Pāśupatas, the term "paśu" means individual soul as distinguished from the Supreme Soul of the Universe.

The Mahābhārata, etc., consider all the indiividual souls wandering through transmigration as the beasts of Śiva. This is very clear. They are not called animals because of the bodies in the form of cows, etc. Such usage would conflict with other proofs. However, gods are referred to as His animals because they peform tasks for Him. Just as men are referred to as animals of gods in the Vāji śruti, such reference to gods as animals should be likewise understood as secondary. Just as humans who are animals of gods always worship gods, similarly, all individual souls should worship Śambhu. Otherwise, the description of gods as animals in all the śrutis, smṛtis and Purāṇas would be meaningless. Moreover, just as a man harnesses bulls, horses, buffaloes, etc., with ropes, controls and uses them in tasks such as carrying, etc., as he wishes, similarly Śiva binds men with wives, etc., that are like bonds in the worldly existence, controls them and uses them in his own various tasks. Thus men share that particular attribute with bulls, horses, etc.

It is thus explained in the Śiva, Linga Purāṇas, etc., calling individual souls as animals, is figurative. It is because they perform a similar function. All those who are under the sway of transmigratory existence starting from Brahmā

down to the lowliest creature are called animals of the God of gods, the bearer of the trident. Since Śiva is their Lord, the Lord of gods, He is called Paśupati, the Lord of beasts. He binds animals with the bonds of impurities of māyā, etc. If properly worshipped with devotion, He Himself becomes their liberator. The twenty-four principles, māyā, karma and guṇas are called vinayas. They are the bonds that bind the individual souls.

Maheśvara, the Great Lord, binds all animals beginning with Brahmā upto the tuft of grass with these bonds, and makes them perform his tasks. In the āgamas and many such statements, and in Bṛhadāraṇyakopaniṣad I:4:10, humans are called beasts in relation to gods. They perform tasks for gods. Hence human beings always worship gods. Similarly, all the souls in this transmigratory existence, should always serve Lord Śiva. At the behest of Śiva, that service would be in the form of performing their own assigned tasks. When a servant performs a task assigned to him by his master, it is called service. That is why at the behest of Śiva, the gods Brahmā, etc., engage in their own tasks.

The form of their worship is clearly delineated when the path of action is elaborately described in the Kūrma Purāṇa, etc., after describing gods Brahmā, etc., as animals in the Śiva Purāṇa, etc. It is said in the Āraṇyaka Parva of the Mahābhārata also that mortals in this world worship god Rudra with good deeds. Since we consider Viṣṇu as the same as Śiva, there is no conflict with the words "varṇāśramacāravatā puruṣeṇa paraḥ pumān". However, in the view that Śiva and Viṣṇu are different, the above statement certainly loses its own meaning. It would not be possible to understand those who are intent upon someone else as animals in relation to Śiva. Thus it is established that

all should worship Śiva with their own tasks. Moreover, texts such as the Mahābhārata, etc., describe that all embodied beings are worshippers of Śivalinga. Who is higher than Him whose great image is worshipped by Brahmā, Viṣṇu and Indra with all the gods?

1. yasya brahmā ca viṣṇuśca tvam ca ... tasmāt śreṣṭhataro hi kaḥ
2. ṛṣayaścāpi devāśca ... tadārādhyatamaḥ smṛtaḥ

Such statements are seen in the Anuśāsanikaparva. There are frequent descriptions in the Mahābhārata and in the work of Jaimini of the images that were being worshipped by the gods, vidyādharas, etc., on the path of the final departure of the Pāṇḍavas. The Purāṇas proclaim many times in many words that Brahmā, etc., perform the worship of Śiva like "vaiṣṇave ca tathā brahme lokapālāṣṭake tathā ... lingāracanaratā ete mānuṣeṣu ca kā kathā". We hear in the Harivamśa that the gods Indra, etc., started a festival of Śiva in Heaven with great devotion. Now there is a statement in the Vāmana Purāṇa with the words "yadyārcayanti tridaśā mama linga surottamāḥ ... brahmā svayam ca jagrāha lingam kanakapingaḷam". This statement is also not discordant in describing the Lord as the one to be worshipped by all. The term "tridaśāḥ" in the verse refers to all. The following verse "tataścakāra bhagavānścaturvarṇyam harārarcane. śāstrāṇi cainām mukhyāni nānokti vividhāni ca" includes brahmins also. The phrase "yadyarcayanti" should be interpreted according to the rules of interpretation of the Pāśupatas. Thus it is established that Lord Śiva should be worshipped by all. Devotion to Śiva is the dharma for all. Now it is being established especially for mortals. This is the dharma.

VERSE 54

"O Śiva, I don't see any refuge for those who after attaining human birth do not have devotion for You because of their evil acts. Sages who gave instruction of many dharmas especially counted devotion to You among those dharmas."

In the Vāmana Purāṇa, Sukeśin asks "kintu śreyaḥ pare loke kimuceha dvijottamaḥ". Beginning with "ittham sukeśī vacanam ... iha loke paratra ca", the sages answer "śreyoḥ dharmaḥ pare loke iha ca kṣaṇadācara", etc. Again Sukeśin asks a question about the nature of dharma "kim lakṣaṇo bhavet dharmaḥ ... devādyāśca taduccatām". Then the sages classify all the beings headed by dharma into 12 categories [devas, dānavas, siddhas, gandharvas, vidyādharas, kimpuruṣas, pitṛs, ṛṣis, manuṣyas, guhyakas, rākṣasas and piśācas].

Then they describe the dharma of each category beginning with the dharma of the gods. While describing the dharma of human beings, the sages specially counted devotion to Śiva as expressed in the words "jitendriyatvam śaucam ca māngalyam bhaktireva ca śankare bhāskare devyam dharmo'yam mānava smṛtaḥ". It is well-known in the śrutis and smṛtis that even a proper practice of other dharmas while transgressing one's own dharma is futile. Therefore, those men who are averse to the worship of Śiva cannot be possibly redeemed by any other dharma.

Especially for the brahmins, among all men, the lotus feet of Śambhu are the refuge. This meaning is now illustrated.

VERSE 55

"Indeed it's determined that brahmins should highly revere Gāyatrī. It is well-known that You're its presiding deity.

> Therefore, a brahmin who does not worship You is like an animal. All his good conduct is like an ornament won without any garments."

Gāyatrī is the highest refuge of all members belonging to the first three castes. Even a person unable to perform other good deeds is redeemed with Gāyatrī. Without her, all other deeds, even though accomplished, are futile. There is no disagreement in this matter among the followers of the Vedas. He who does not perform the sandhyā rites is impure and is always unworthy in all deeds. He doesn't receive the fruit of whatever other good deed he does. However a brahmin becomes fearless by resorting to Gāyatrī even if he abandons the three Vedas and other prescribed acts. The Vedas with all their auxiliaries are futile if they are without Gāyatrī [sandhyāhīno sucirnityam ... gāyatrī hīnavedastu sāngāpi ca niśphalaḥ].

In this regard there is unanimity among the statements from the smṛtis. The intended deity of Gāyatrī is Śrī Sadāśiva. This is determined by the uncommon word "bharga" in the Gāyatrī hymn. Thus the sages of the Maitrāyaṇīya school used the statement "yadeśa rudro bhargākhyo brahmavādinaḥ" in their explanation of the meaning of Gāyatrī. In the śruti of the Sāmavedins, there's mention of "bhargamaya". Also, the second word in Gāyatrī is "tat", the above two usages demonstrate that the word "bharga" doesn't end in the consonant "sa". That which is inside the Sun is "bharga" by those who wish to be liberated. Those who know it use the term "bharga" to describe that something. Here the nominative case is used in the sense of the accusative. Such reversal of the use of cases is seen in the Scriptures. Thus for example, the nominative case of "patayaḥ" in "bhūyas sṛṣṭvā tu patayaḥ" is used

in the sense of accusative; or the nominative suffix "su" is substituted for the accusative suffix "am" by following the rule "supām suluk" [Pāṇini Sūtra VII:1:39], and therefore the term "bhargaḥ" is in the accusative case and not in the nominative case.

Or it is in the nominative case and cannot be construed in its own place and therefore is construed with the third line of the Gāyatrī mantra and refers to the subject of the predicate. Now in that case, the neuter gender would be appropriate in the pronoun "tat".

Then in your view also, the masculine gender of "yaḥ" in "dhīyoyona pracodayāt" cannot be appropriate. If you say that the masculine gender is appropriate there because it refers to Savitṛ, we think that it is inappropriate in that case. In Savitṛ, the Sun [Āditya] or is it Brahman that is the original cause? Not Brahman. Excellent lustre cannot be expected of Brahman also. Therefore, let the meaning be understood as the lustre [bharga] of Savitṛ. The meaning, the lustre of Brahman makes a figurative use of distinction between Brahman and the lustre.

Not so. The term "vareṇyam" [excellent] is in proximity, i.e. it intervenes between the words "savitṛ" and "bharga". It is construed on its own merit and expects a connection with an adjunct term. Therefore, no one, not even Brahmā, can directly connect the word "savitṛ" with "bharga" by crossing over the word "vareṇyam". In the Śvetāśvatara branch connection between "savituḥ" and "vareṇyam" is determined by saying "tadakṣaram tad savitur vareṇyam". Connection between the above two terms is well-known from "vispaṣṭametat savitur vareṇyam" from the Maitrāyanīya branches. Similarly, the connection between the two is clearly well-known to those who know the Yajus mantra

"tām savitur vareṇyam". Since the meaning of the words is recognized, the word "bharga" is not used in the śruti statements that follow the meaning of Gāyatrī.

Therefore, because of the sameness of meaning it is appropriate to understand the connection between "savituḥ" and "vareṇyam" in the current context. Also, since the mutual connection between the two terms is firmly established in the above śruti statements.

Thus when it is understood that Brahman is not the meaning of the word "savitṛ", it can be determined to have the famous meaning of "god with a thousand rays" i.e. the Sun. The smṛti statements such as "Āditya maṇḍalāsīnam rukmābham puruṣam param ... gāyatrī mayā sṛṣṭā sanātanī" determine that Brahman at the center of the circle of the Sun is the presiding deity of Gāyatrī. The term "tat" in the Gāyatrī mantra cannot be understood in any other way if the word "savitṛ", because of its power of expressing the creatorship of the world, is understood as expressing Brahman. However, if "savitṛ" is understood as referring to the Sun, then it can be established that Brahman expressed by the word "tat" is the presiding deity. The śruti "yena sūrayaḥ" describes Brahman as the excellent giver of lustre abiding in a circle. The śruti from Chāndogya, etc., describes it as immanent in the Sun. The Kūrma Purāṇa explains the meaning of "tat savitur vareṇyam" as referring to the deity immanent in the Sun "eṣa devo mahādevaḥ kevalaḥ ... tadādityānantaram param". This would explain the statement by Bharadvāja that the Sun is the deity of Gāyatrī. Otherwise, his statement would be without any basis. The blessed sage mentioned Viśvāmitra as the composer, Gāyatrī as the meter and the Sun as the deity of the Gāyatrī mantra.

Now, even if we accept the connection between "savitṛ" and "bharga" by crossing over the term "vareṇyam" following the rules described above, the word "savitṛ" should be understood in the sense of the Sun. Thus, when it is decided that the meaning of "savitṛ" is the Sun, there is no connection of its being the undiminishing stimulator of our intellect. That excellent auspicious Supreme Brahman abiding in the circle of the Sun, the lustre expressed as "bharga" is expressed as "tat". Thus, in your view also, the masculine gender of the pronoun "yat" is not appropriate. Therefore, change in the gender is similar in both views. Actually this would be a fault in your construance. Undoing the gender of "tat" does not occur in our syntax. This term "tat" in our interpretation of Gāyatrī mantra, does not refer back to the pronoun "yat" in the mantra. A sentence that is heard later is not expected before it is heard. It is thus explained in many texts of rhetoric. We also see the same thing in many wordly and Vedic sentences. The word "tat" is the name of the Supreme Lord who is the object of the act of meditation. The neuter "tat" is also well-known in the Gītā. It points out the syntax in the sentence in which it appears or in the sentence that refers back. In the Gāyatrī mantra, the term "yaḥ" appears in masculine because it expects the word "bharga". Thus, although sometimes there's confusion because of the problem of the change in gender, based on many statements from the śrutis and smṛtis, it is inferred that Śiva is the subject of the Gāyatrī mantra, and is expressed by the term "bharga" [which is determined to be ending in a vowel], which is expressive of the Great Lord Śiva. That Lord Śiva is the meaning intended by the Gāyatrī mantra, is also clearly determined from the

sign that He abides in the Sun. The term "tat" may refer to Him who is immanent in the Sun, or to the presiding deity. In both cases, it resolves in the Great Lord Śiva. There are smṛti statements such as "bhāskaras seśvaro devaḥ", etc. Thus, it is established that Śiva is the immanent and presiding deity of Gāyatrī.

Thus, on the strength of the other śrutis, smṛtis and other signs, it is determined that the propounded meaning of Gāyatrī is the Supreme Śiva. The order of the syntax of the mantra is as follows: "we meditate upon the Brahman mentioned by the term 'tat', Giver of the lustre of the Sun, the God who shines because He is the treasure of the riches of the śrutis, that which is called "bharga" being the Immanent Self inspires our intellect according to our actions.

If the word "bharga" is connected with Savitṛ, then it will be placed in the latter sentence in the same way. There the order of the syntax would be "that bharga who is at the centre of the god Savitṛ would stimulate our intellects in an order; we meditate upon that excellence". The Sage Yājñavalkya who knows the meaning of all the sciences showed this syntax in his own science of yoga, i.e., the Yogayājñavalkya.

Now, if it is understood that the nominative case-ending "su" is substituted for the accusative case ending "am" after the word "bharga", it would be either in its own place or in the place of the renewal of the suffixes.

If this is the case, then what happens to the usage of "bhargas" as used by some intelligent sages. Nowhere in any smṛti, it is said that the word is "bhargas" ending in "as". It is possible to see the usage of "bhargaḥ" as its own original form. In the statements from the smṛtis that

give explanatory repitition of the meaning of the āgamas, it is possible to see the explanation of the subject under discussion as explained differently from how it is heard.

The mantra "na tatra sūryo bhāti" [Śvetāśvatara Upaniṣad VI:14] is as it is heard. It is repeated differently in its explanation in the Purāṇas. The śruti "yasmin na bhāsate vidyut na sūryo na ca candramāḥ. yasya bhāsā vibhātīdam" is eternal. It is seen used differently. by changing the case endings or by construing the pronoun "yad" differently. Such usages depend upon the flow of the meaning. It is better for the smṛtis that follow the path of explanation of the meaning of the Vedas to resort to the flow of the meaning than to mere words. That is why God Himself explained the mantra "na tatra", etc., by following the meaning of "na tat bhāsayate sūryo śaśānko na pāvakaḥ". He didn't explain it as it is heard. Thus the śruti statement "cakṣo sūryaḥ" is explained as "akṣaṇaḥ sūryaḥ anilaḥ prāṇāt" by Manu in the Viṣṇu Purāṇa because of consideration of the meaning. Thus all usages of the composers of smṛtis are considerate. Only your usage of "bharga" as ending in "a" is contradictory. The usage of "bharga" in phrases such as "bhargābhyām" cannot be justified in the view that regards the view "bharga" as ending in "as".

Or somehow let the word be "bhargas". Even then, it's meaning is Śiva. This is the Vedic modification of the word "bharga" which signifies Śiva. It is established in the Pūrvatantra that even when there are slight changes in letters, there is unity between the words in the Vedas and in worldly usages if there is a great deal of similarity. In statements such as "cakṣoḥ suryoḥ", "brahmam etat", etc., there is no difference in the meaning of the well-known

words even if there is a change in some letters and signs. If the word "bhargas" is customarily used to denote something else, then that fact would not allow "bhargas" to be used in the same way as "bharga". Then "bhargas" would be different from "bharga" just as "saras" is different from "sara". However, we don't see any such thing established different from the usage of "bhargas".

Now even in the absence of customarily established usage, it is possible to interpret it differently on the basis of etymology. Elders have many times demonstrated such interpretations. Thus "bhargas" can be derived from different verbal roots because of different characteristics such as:

1. √bhraj = "love for devotees"
2. √bhaj = "giving of good fortune"
3. √bhṛj = "destroying"
4. √bhaṭj = "breaking"
5. √bhṛ = "nourishing"
6. √bhā = "shining"

However, one ought not to do that. Not without resorting to modification of letters in the Vedas can one explain all the derivations shown. It is appropriate to accept modification only if it is established by custom. It is accepted by all that custom is stronger than the derivation. Now, wherever there is a derivation, let that form of a word stand as true. It can be understood in the customary sense by framing certain modifications. We demonstrated before that the word "bharga" is repeated as ending in a vowel in the Brāhmaṇa portion on the explanation of the mantra "satyam tathāpi". Therefore it is necessary to somewhere

construct modification pertaining to the scripture. In order to reconcile the meanings of the words "bhargas" and "bharga" in the mantra and the Brāhmaṇa sections of the Vedas, such modification is formulated only in the case of "bhargas" and not in the case of "bharga". Because there is no such custom in the case of "bharga", and it's explained with the term "Rudra" which signifies Īśa in a straightforward manner. Thus the usages of the composers of smṛtis also can be clearly explained. It is "bharga" [ending in a vowel] according to the meaning and "bhargas" [ending in a consonant] according to the sound.

In the view of the other side, the use of "bharga" as ending in a vowel is not explicable. It does not refer to the sound or meaning of what is being described. Therefore, even when ending in "as", it signifies Śiva alone. Its power of signification does not diminish because of the archaic modification. The words are "we worship that excellence which is 'bharga' who inspires our intellects that are within the range of dharma". The meaning is that "bharga" is the excellence of the god Savitṛ who may inspire our intellects. We meditate upon that Brahman. Even in the view of those who construe the order of the Gāyatrī mantra in the above alternate manner by following the gist of the statements by the composers of the smṛtis, no deity other than Śiva can be established as the presiding deity of Gāyatrī.

Some wish to explain the term "savitṛ" as meaning Brahman because there is a connection between the Bharga śruti and the excellence of Savitṛ, and because there is a characteristic sign of its immanance in all. Even in this case, our opinion is firm. It is clearly established with logical reasoning by the Sun god in Āditya Purāṇa that Gāyatrī is a

mantra that pertains to Śiva by the words "tato darbhastane sthitvā ... narake kalpasankhyayā". Similarly, in the Kūrma Purāṇa also, Viṣṇu himself in the form of a tortoise describes that Śambhu is the intended deity of Gāyatrī. Thus during the description of the royal lineage, the Kūrma Purāṇa states "rājavasumanā nāmnā ... tasya gāyatryārādhanāditi".

Here some maintain that some śruti "viṣṇu samjñam", etc., called the excellent lustre of Savitṛ as "bharga", is the name of Viṣṇu. Therefore, the intended meaning of Gāyatrī is Viṣṇu. But this is a weak argument. How can there be this meaning when there is a śruti which teaches that "bharga" is Rudra? Therefore, in the view of logical reasoning, it is determined that the intended meaning of Gāyatrī is Śiva alone. The Atharvaśikhā teaches that the term "viṣṇu" is used in the sense of Śiva also. In the Vāyu and the Linga Purāṇas, an etymology of his name is given:

1. "Śivatattvādi bhūmyantam ... tasmādviṣṇur rudrarutaḥ"
2. "bhagavān bhagasadbhāvāt ... viṣṇusarva praveśanāt"

In the Āgamas, Viṣṇu's name is counted as among Śiva's eight names. Also, the names "Śiva" and "Rudra" are used in other śrutis in the sense of the deity signified by Gāyatrī. These terms in their primary sense cannot be understood as Viṣṇu. When there is an explanation that comes into conflict with the mantra and the linga [characteristic], explanation based on a contradictory meaning should be considered weak. Therefore it is established that Śiva is the presiding deity of th Gāyatrī mantra.

Now our opponents point out that in the Aśvamedhika Parva of the Mahābhārata, Kṛṣṇa says to the Pāṇḍavas "tanmaṇḍalastam mām dhyāyet ... gāyatrīm ca yathāśakti japtvā sūktam ca māmakam". This statement clearly shows that Viṣṇu, the foe of the asuras, is the deity to be worshipped in the Gāyatrī mantra.

Not so. The statement merely says that devotees of God should worship the image of God in the circle of the Sun at the time of the sandhyā ritual. The above statement is not capable of establishing who the presiding deity of Gāyatrī is. It is not appropriate to ascertain its purport in the sense that it is not against the śrutis. In a statement prior to the statement "tan maṇḍalastam", a six-lettered mantra pertaining to Viṣṇu is introduced by repeating it by rotating the six letters six times. The verse under consideration "tan maṇḍalastam" enjoins that one should meditate upon the meaning of the mantra in the circle of the Sun. Therefore, there is no problem. During the sandhyā rituals, devotees should worship all the gods in the circle of the Sun. It is well-known in all systems pertaining to those very deities. Moreover on the basis of the statements made at the beginning, middle and at the end of that discussion, it is determined that the dialogue between Kṛṣṇa and the son of Pāṇḍu began for enjoining the dharmas of the Vaiṣṇava Āgamas. Thus we hear "bhagavān vaiṣṇavā dharmāḥ kim phalāḥ kim parāyaṇaḥ. katham tvamarcanīyo'si mūrtayaḥ kīdṛśyastute. katham vaikhānasā brūyaḥ katham vā pāñcarātrikāḥ. evametat purāvṛttam vaiṣṇavam dharmaśāsanam". It is also very clear from the question that is asked in the introduction "yuṣmadīyān varān dharmān puṇyān kathaya me'cyuta." This question is asked separately from the previous discussion by saying "śrutā me mānavā dharmāḥ". There is also a statement at

the conclusion in the Vyāsagītā "vedokte naiva khalvāhur dharmān santo manuditān. śrautān varṇāśramācārān upadiśya prapaṭcitāḥ. ityeno mānavo dharmo yuṣmākam kathito mayā". It is well-known that the statements by Manu adhere to the conduct prescribed in the Vedas. Yet the dharmas prescribed in the Āgamas of Viṣṇu are considered different from the dharmas of Manu. Therefore, it is understood that the vaiṣṇava dharmas are stated in the tantras. That is why it is called vaiṣṇava dharma śāstra.

Therefore, those who follow the Vaiṣṇava Āgamas should meditate upon Viṣṇu with the Gāyatrī. Those who follow the Vedic Path should not do that. Sometimes the composers of the Purāṇas also mention some dharmas that follow the path of the Tantras. The followers of the Tantras should accept such a portion. It is mentioned in the literature of the Vedic codes of law and the Purāṇas that the followers of the Vedic Path should abandon that portion which follows the Tantras. The composers of the smṛtis themselves show such arrangement. Therefore, although there is some faulty practice among those who follow the Āgamas, the followers of the Vedas should always meditate upon Śiva with Gāyatrī since it is heard that the ritual of sandhyā is primarily a meditative one. The acts of the Vedic Path performed by him who has turned his back on the lotus feet of Śiva do not bear any fruit for him. Since those who do not worship Śiva perform such rituals without the worship of Gāyatrī, those acts are like ornaments worn by men without any clothes. This is the gist. Thus the determination that the Gāyatrī mantra is about Śiva only.

Even among the twice-born, the worship of Śiva is essential for brahmins. Thus the author says:

VERSE 56

> "O God who holds the crescent moon for adornment, multitude of statements from śrutis and smṛtis make it known that Agni is the deity of the brahmins, and that You are the Inner Deity of Agni. Therefore, both types of statements say that You are family deity."

Thus the Yajus Samhitā says "agneyo vai brāhmaṇo devatayā". The meaning of the relationship between Agni and the Brahmins is suggested by a statement in the Bṛhadāraṇyakopaniṣad I:4:15 "tad agninaiva deveṣu brahmābhavat brāhmaṇena manuṣyeṣu", etc. This statement introduces the relationship between Agni who is among the deities to be worshipped and Brahmins who are among humans who worship as being born from the same Brahman. The same meaning is clarified in the Chāndogyopaniṣad statement "tvam deveṣu brāhmaṇosyaham manuṣyeṣu brāhmaṇo vai brāhmaṇam upadhāvatyupatvā dhāvāmi". Smṛti statements such as "gururagnir dvijātinām", etc., are seen in the same sense. Therefore, it is indisputable that Brahmins should certainly worship higher. Examples from śrutis and smṛtis establish below that Śiva is the inner deity of Agni. Similarly, the fire mentioned in the statements saying that Agni is the deity of the Brahmins is different in each Manvantara. A deity that is worshipped in one kalpa cannot give fruit in another kalpa. Therefore, let those statements be understood as pertaining to the inner deity. Then there is a need to know the distinction as to who that inner deity is. Many statements together provide the expected distinction and describe Śiva as the inner deity of Agni. That distinction rests in the description of Śiva as the deity of the Brahmin community. Therefore, the purport is that brahmins should

worship Śiva who is the inner deity of Agni. The obligatory act accomplished with the help of fire is His worship. That is why there is a smṛti statement "tasmādagni mukhe yattu ... dattam syān nātra samśayaḥ". Thus the smṛti "agnau tiṣṭhati viprāṇām divi devo manīṣiṇām", etc., which is based on the śruti "agni yo vai brāhmaṇaḥ", there is a statement "aham agni śiro niṣṭhaḥ". After that statement, there is a reference to the distinction between Agni and Śiva who is intended during the establishment of fire. Such reference also makes sense. Otherwise, if the fire itself is the intended deity, such a reference to the distinction would be contradictory. The Chāndogyopaniṣad makes it clear that the mention of Agni and the Brahmin being born from the same source is also for referring to the inner deity of Agni. There, before "tvam deveṣu", etc., its inner deity Śiva is introduced in "virūpākṣo'si dantāñjiḥ". One should not say that the term "virūpākṣa" should somehow be taken to mean Agni himself. There would be a predicament of transgressing the well-known usage. And there's no conflict with the argument that the above mantra is about Agni like the mantra "āvorājānam", etc., although the term "pra" refers to Rudra who is the inner deity of Agni. That is why the great commentator, Ācarya Śankara stated that Agni is the deity whose inner self is Rudra. Although in the Kūrma Purāṇa, the meaning of the term "pra" is shown in the Vahnyaṣṭaka by the words "prapadye tvam virūpākṣam ... mahantam amitojanam" as praise for Agni, the real intention is to praise the inner deity Śiva. Therefore, there is no problem. That's why there are verses like "prapadye śaraṇam rudram ... īśānām kālarūpiṇam". Thus the statement by Parāśara "brāhmaṇo bhagavān rudraḥ", etc., can be justified.

In the Bhāgavata Purāṇa, Diti prays that her foetus may not be harmed because of the anger of Rudra with the words "nano garbham imam brahman ... bhūtadaṇḍāya manyave". Then Kāśyapa says to her that Nārāyaṇa will slay both the sons born of that foetus. Even after accepting the slaying of her own sons by Viṣṇu, she prays that her sons may not turn into ashes by the fire of Rudra's anger with the words "vadham bhagavatā sākṣāt ... nārakyāścanugṛhṇanti yāsām yonim asangataḥ". Again, she describes Rudra as a brahmin. All that is based directly on śrutis such as "agninaiva deveṣu tvam deveṣu", etc.

Therefore, it is firmly established that the purported meaning of the śrutis describing Agni as the deity of the Brahmins is the description of Śiva as the deity of Agni.

Moreover, we hear "nṛpāṇām daivatam viṣṇuḥ ... brahmācaiva pināKadhṛt" in the Kūrma Purāṇa. In the same Purāṇa, in the chapter on the Dharma of the Yugas, we hear "brahmā kṛtayuge daivaḥ ... kalau devo maheśvaraḥ". Then, "tasmāt sarvaprayatnena prāptyam ... īśānam śaraṇam vrajet", mentions that for a Brahmin born in the Kaliyuga, worship of Śiva is especially necessary. The Parāśara, Vasiṣṭha, Linga Purāṇas also establish the said meaning. Therefore, now brahmins should certainly worship Śiva. Resorting to other deities by abandoning Śiva and performing other rituals would be either futile or result in adverse reaction. Thus, there is the śruti "yo vai svām devatām ati yajate ... pāpiyān bhavati". Blessed Vyāsa also said "nārcayantiha ye rudram ... mohitā deva māyayā". With all this in mind, the author says:

VERSE 57

"O Śiva, You are the refuge of those who are born in a Brahmin family. This is especially true in this age. It is thus known in the Purāṇas. Therefore, O Bhava, a foolish and sinful Brahmin who abandons You and worships another god does not attain that other god also."

Thus, since people like us are caught up in this transmigratory existence, we should propitiate Him by performing our own duties in the manner prescribed for the worship of Śiva. Since we are human beings, we should always pay homage to Him by having devotion for Him. Since we are the twice-born, we should always worship Him by meditating upon Him in the circle of the Sun. Since we're Brahmins, we should always propitiate Him by performing rituals that should be performed with fire. Since we are born in the Kaliyuga, we should propitiate Him with worship, etc.

One should propitiate Śiva for whatever one wishes. Thus the author makes a general statement:

VERSE 58

"O Supreme Śiva, You are tolerant and easy to reach with devotion. Those who worship You quickly gain Your favour. O Lord, You give more than what Your humble devotees wish for. The whole Universe is Yours. Therefore, You're the refuge of those who wish for welfare."

He who serves someone with desire for some reward should serve only some tolerant person. Those who are dependent on someone cannot avoid the ills arising out of delusion, ignorance, carelessness, etc. If the master is intolerant, then a service done for a long time also can be

futile. Those who are prudent say "tyāgaśīla prabhusevyaḥ ... viśeṣajñāt kṣamāparaḥ". And tolerance of Śiva is well-known in the words "namassahamānāya ānāḍhāya sahanāya mīḍune", etc. Even when the master is tolerant, it is difficult to rely upon a favour that presupposes a lot of suffering. However, Śiva is easily reached only with devotion. The Mantropaniṣad says "bhāvagrāha manīḍākhyam bhavābhava karam Śivam", and Śiva Himself says "kṛtakṛtyasya tṛptasya mama kim kriyate naraiḥ ... mayā bhavo hi gṛhyate". If a deity that is attainable only with devotion can be pleased only after a very long period of devotion, then a person who encounters many obstacles even in small matters cannot depend upon that deity. Śiva however can be quickly pleased. Śiva Purāṇa mentions it many times. The tenth skandha of the Bhāgavata Purāṇa also states that Śiva is more quickly pleased than Brahmā, etc. If some other deity is quickly pleased, that deity gives only a small reward. Those who wish for many rewards should not pursue it. Śiva, however, gives more than what one wishes for. He gave His own devotees like Nārāyaṇa and Kubera valour and wealth respectively which makes them appear superior to Śiva Himself. One should not serve someone who cannot give what you wish for even if He is generous. Śiva, however, rules over all the goals of men because the whole Universe is regulated by Him. He is the resting ground of all sovereignty. The sovereignity attained by others through His Grace is limited. This has been mentioned many times. Therefore, according to the rule, "ekāhādvā teṣām samatvāt", it is appropriate that all those who wish for some reward should expect it from Him only. Therefore, those who wish for some reward also should worship only Śiva because He is full of all the auspicious

qualities that inspire supplicants to worship Him, and He has the ability to fulfill all wishes of everyone because He is the sovereign of all.

Thus it is generally established that Śiva should be worshipped by all supplicants. Now, in the following two verses, the author specifically establishes that Śiva should be worshipped by those who wish for specific great rewards.

VERSE 59

> "O Great God, the great prosperity of the meritorious ones whose minds are attached to Your lotus feet is well-known. Knowers of the Āgamas mention that even in the next world the position of Your followers is higher than that of Hari, Brahmā, etc."

Men seek two kinds of rewards in this world, i.e., ordinary and extraordinary. The first one is again of two types: this-worldly and other-worldly. The best kind of this-worldly reward is attained with the worship of Śiva. This is known in the words "bhavanāni manojñāni ... Śivapūjā vidheḥ phalam", etc. It is elaborated in the Śivadharma. In the Bhāgavata Purāṇa also, a king asks a question about the contradiction seen between the material prosperity of the devotees of Śiva and Śiva's nature of renunciation, and the material decline of the devotees of Viṣṇu who is the Lord of Lakṣmī in the words "devasuramanuṣyeṣu ye bhajantyamaniśam Śivam ... viruddhā bhajatām gatiḥ". Śuka recognizes and firmly establishes their higher and lower status by somehow explaining and reconciling the contradiction.

The other-worldly reward is also shown with the statement by God about the Code of the Vaiṣṇavadharma

by the words "ye mām ekāntu bhāvena devam tryam bakemeva vā ... yāntyeva mama lokam vā rudram lokam atha'pi vā". One should say that the reward to be gained in the Rudraloka is the best of all. Many statements from the Purāṇas, Bodhāyana Sūtra, etc., mention that the world of Viṣṇu is higher than that of Brahmā in the words "yamāhassarvabhūtānām ... viṣṇuloke mahīyate". Rudraloka is higher than even Viṣṇuloka that shines with the four spots of Aniruddha, etc., that are friendly to Vaikuṇṭha that gives the joy mentioned by the Mokṣadharma. Thus it is stated in the Kāśīkhaṇḍa "upariṣṭāt kṣiteraṣṭan ... tadājñā kṛdidam jagat". The Vāyu Purāṇa also describes Śivaloka as mightier and higher than the Brahmaloka and the Viṣṇuloka that is to be attained by the devotees of Śiva. The Śivadharmottara Purāṇa also describes all worlds to the world of Viṣṇu which can be attained with the worship of Śiva in the form with mutilated and imperfect limbs [vikalānga] and then continues with the words "jñeyam viṣṇupadādūrdhvam ... jangamasthavarātmanām". In another place, the same Purāṇa states "Śrīmadśivapuram divyam ... kalpitam vaiṣṇavātparam". This Śivaloka is for those who are dedicated to the paths of action and devotion.

However, those who are engrossed in the meditation on Śiva with the feeling that "I'm Śiva" become absorbed in Śiva according to tatkratunyāya. They partake in the enjoyments which are the same as enjoyed by Śiva. They attain the world of the Supreme Śiva which is higher than the Śivaloka and which is the place of constant manifestation of Paramaśiva. Thus the Śivadharmottara Purāṇa concludes the description of Śivaloka that was previously mentioned as attainable

by the followers of karmayoga in the words "ityedaparam proktam śrīmat Śivapuram mahat dehinām karmaniṣṭhānām punarāvartanam smṛtam". Then it continues "ūrdhvam Śivapurāt jñeyam ... skandomāśankarātmajam" and "śuddhasphaṭikasankāśam ... param Śivapuram gatāḥ."

Now this is the eminence of enjoyments of those who have become absorbed in Śiva. Even the position of those who become followers of Śiva as a reward for their study of music which is pleasing to Śiva in the manner mentioned by Yājñavalkya is said to be higher than that of Brahmā, etc. Thus the composers of the Purāṇas remember the words "bhindanti śailān udadhīn pibanti ... kim duṣkaram śankara kinkāraṇām". Devavrata, Rudropaniṣad, etc., supported by the Purāṇas proclaim their infinte glory in the words "tehisāknād divi sado ... vijñeyās trividhā gaṇāḥ". The Atharvaśiras which states "dvitīyam japtvā gāṇapatyam avāpnoti" and thus extolls the position of being the follower of another deity while proclaiming that being a follower of Rudra is among the great rewards, clearly showing the great superiority of that position. We hear statements describing the unity with other deities "vaiṣṇavam vāmanam alabheta ... etāsameva devatānām sāyujyam gacchati." However, there is no mention that being a follower of those deities is a great reward. Therefore, it is established that the ordinary reward in the form of the this-worldly or the other-worldly eminence is best obtained with the worship of Śiva.

Now, there is no higher or lower degree in the extra-ordinary reward, viz., ninśreyata, as it is in the case of prosperity. Therefore, the author establishes that as the interior means of attaining liberation, worship of Śiva is superior to the worship of the other deities.

VERSE 60

> "That bliss called bhūmān is infinite and extraordinary and depends upon Your Grace. You're the physician who treats the disease of the strong cycle of births and deaths. O Śiva, the knowledge pertaining to the pure self is the remedy here, and O Best among the Lords that knowledge can be attained only through Your Grace."

It is heard that surrendering to Śiva is the means of liberation. Thus, the Garbhopaniṣad says "aśubhakṣayakartāram ... tam prapadye maheśvaram". The Mantropaniṣad states "yo brahmāṇam vidhadhāti pūrvam ... mumukṣurvai śaraṇam aham prapadye" and "ajātaityena kaścid bhiruhu prapadyate ... rudra yatte dakṣiṇam mukham tena mām pāhi nityam". The Mahopaniṣad says "sadyojātam prapadyāmi". The Jābālopaniṣad describes the chanting of Śiva's name as a means of liberation by the words "athahainam brahmacāriṇaḥ ūcuḥ ... etairhanā amṛto bhavati". We hear in the Mahābhārata "yāvacca śaśānkaśakalāmalabaddhamaulir ... pumān iha ko labheta śāntim". We hear in the Bhāgavata Purāṇa "yasya navadyam caritam manīniṇo ... prapannārtiharam gurum". We hear in the Śiva Purāṇa "nāmāni ye maheśasya ... pratikṣepas Śivassmṛtaḥ". Thus on the basis of the above proofs, it can be determined that the worship of Śiva is the direct means of liberation.

Now, the smṛti "ārogyam bhāskarādicched ... mokṣamicchet janārdanāt", tells that the worship of Viṣṇu is the direct means of liberation, but the worship of Śiva leads to liberation through the attainment of liberating knowledge. Therefore, the statements cited above, pertained to the use of Śiva's worship in a successive order. They do not establish it as the direct interior means.

True, we accept that the worship of Śiva is the means of liberation through knowledge. Thus Jābālopaniṣad mentions that the worshippers who are not liberated, gain from Śiva, the knowledge of the meaning of the mahāvākya in the form of the praṇava which enables them to crossover the transmigratory existence in the words "atra hi jantoḥ praṇeṣu utkramamāṇeṣu rudras tārakam brahma vyacaṣṭa." The Mahopaniṣad also praises Śiva and says "sannodevasśubhayā smṛtyā samyunaktu". Here the word "smṛti" intends to refer to the liberating self-realization. We see the term smṛti used in the sense in the Chāndogyo-paniṣad in the passage "smṛti lambhe sanagranthīnām vipra mokṣaḥ". The characteristic of the term "smṛti" can be explained as about the meaning reached on one's own, like the knowledge arising out of one statement that awakens the memory of the forgotten golden necklace around one's neck. That is why such awakening statements are called reminders in the world. And the same thing is mentioned in the cited smṛti statement "īśvarāt jñānam anvicchet". Knowledge means the liberating realization of the Supreme Self. Thus the Amarakośa states "mokṣe dhīrajñānam anyatra vijñānam śilpaśāstrayoḥ". Bṛhaspati Smṛti remembers "ātmārtham uccyate jñānam ... vijñānam brūvate budhāḥ".

Besides, how can the worship of Viṣṇu be the direct means of liberation? Liberation is not like prosperity that can be achieved through action. The disappearance of ignorance is its characteristic. Various laws of śrutis and smṛtis have determined that it can be achieved only through knowledge. Therefore the smṛti "mokṣamicched janārdanāt" also like many statements that describe the worship of Śiva

as liberating should be explained as describing Viṣṇu's worship as the indirect means.

It is firmly established that in everyway, the worship of Śiva is the more direct means of liberation than the worship of any other deity. The following facts support the argument.

In the cited smṛti and in some other statements, the worship of Viṣṇu seems to appear in the same uninterrupted section as a means of liberation. However, according to the already mentioned rules, the intention is not to place it there. The mention of the worship of Śiva that is moved from its own place but can be understood from its construance by appending to the knowledge is the original element there according to the rule "sadhyaska savanīya". This mention carries weight. Because of the conflict, if the worship of Viṣṇu, which cannot be directly construed, is placed in the following section. Such placement results in a channel that opens a door to the understanding of the bringing about of a desire to worship Śiva. Such desire to worship Śiva is established by the Nādopanisad mantra "omkāraratham āruhya viṣṇum kṛtvātha sārathim. brahmalokapadānvenī rudrārādhana tatparaḥ", which is elaborated in the Sūtasamhitā as "omkārasya prasādena ... parambrahmādi gacchati." In the Kūrma Purāṇa, a statement by Śiva who gives a boon to Viṣṇu, reads "tvāmanāśritya viśvātman na yogī mām upeśyati", and many other statements heard in the Parāśara Purāṇa, etc., also establish the same thing.

Or the result is a channel to the door of bringing about the detachment which is useful in moving towards the liberating knowledge in an order mentioned in the Bhāgavata Purāṇa by the words "yayāham anugṛhaṇāmi

... bhajanāt duḥkhaduḥkhitan". The phrase "sarvāvicchet gaṇādipāt" which mentions the worship of Gaṇeśa at the end, and is used in all the rewards such as health, etc., is counted in the three verses. Thus, the phrase "mokṣamicched janārdanād" can be used in a similarly successive manner. There is no conflict. With this meaning in mind, Saura Purāṇa states "krameṇa labhyate nyeṣam ... tasmin janmani mucyate". In the above statement, the phrase "tasmin janmani" pertains to the foremost man who worships Śiva for knowledge with intense devotion. The Śiva Purāṇa speaks of other types of men "alpa bhāvo'pi martyaḥ ... bhaviṣyati na samśayaḥ". Now let this syntactical arrangement stand in the view which maintains that Brahman is attributeless. In the view of the saguṇabrahmavādins, the phrase "mokṣamicchet" should not be moved from its own place.

Not so. There also, in order to establish that liberation is the highest goal of man, and because the intention is to describe it as the form of absorption in Brahman that is higher than the Universe, it is established that liberation is in the form of attainment of the Abode of Paramaśiva as explained in the commentary on the previous verses described in many statements from the Purāṇas such as "dīnakṛt koṭisankāśam sthānam ādyam umāpateḥ". That abode can be attained only with the Grace of Paramaśiva Himself as mentioned in the Gītā "devān devayajo yānti madbhaktyānti mām api". Therefore, because of its unity of an idea with another statement, the phrase "mokṣamicchet" should certainly be moved.

Now in the Kaṭhavallis, the statement "yad icchanto brahmacaryam carantiḥ tat tepadam sanghraheṇa bravīmi" [Kaṭha Upaniṣad I:2:15], begins the discussion of the abode to

be attained by those who seek emanipation. The discussion concludes with the statement "so'dhvanaḥ pāram āpnoti tad viṣṇoḥ paramam padam" [Kaṭha Upaniṣad I:3:9]. Therefore it can be determined that the abode to be attained by those who strive after emancipation is of Viṣṇu.

That is not so. Śrīmad Śankarācārya has ably established in the Anumānādhikaraṇa that these mantras are about Brahman in the form of individual selves because they fall in the middle of the question and answer about the nature of the individual selves "ye yam pretya", etc. Therefore, "tad viṣṇoḥ paramam padam" cannot be about Viṣṇu's abode such as Vaikuṇṭha. In the view that Brahman is with attributes, by following the said rule, and because there is a sign (linga) of "being beyond the six paths" in "so'dhvanaḥ pāram āpnoti", the phrase "tad viṣṇoḥ paramam padam" should be said to pertain to the Abode of Paramaśiva. The Atharvaśikhā gives a derivation of the name Viṣṇu in the sense of Śiva. Thus it says "sarve devāḥ samviśanti iti viṣṇuḥ". There the one who is named is referred to by the term "Mahādeva" in "vyāpanād vyāpi mahādevaḥ". Therefore it is clear that this is a derivation of a name of Śiva.

Some accept that the term "Viṣṇu" in "tad viṣṇoḥ paramam padam" refers to Nārāyaṇa. Then they say that the form "viṣṇoḥ" is in the ablative case. Now the Āpastamba Sūtra mentions that the final beatitude of Brahmamedha by saying "dvijātinām apavargaḥ". Then it says "veṣṭitum puruṣottamam" and the term "puruṣottama" is specifically used for Viṣṇu by authority of the words "harir yathaikaḥ puruṣottamaḥ" makes it known. Therefore it is determined that attainment of Viṣṇu from Brahmamedha is the final beatitude.

That is not so. Although the term "puruṣottama" is specific by custom, it is general by derivation. It is used in another sense in "adhigatya jagatyadhīśvarādaya muktim puruṣottamān tataḥ". God showed its derivative meaning in the sense of "Lord" in "uttamaḥ puruṣastvanyaḥ" [Bhagavadgita XV:17] in the Gītā. Our opponents say that the custom is stronger than the derivation.

That is not so. Chāndogyopaniṣad uses the phrase "uttamaḥ puruṣaḥ" which is used in its derivative sense, i.e., in the sense of a form to be attained with beatitude in the words "sa eṣa samprasādo'smāt śarīrāt samutthāya param jyotir upasampadya sveṇa rūpeṇa abhiniṣpadyate" [Chāndogya Upaniṣad VIII:12:3]. The use of the word "puruṣottama" in Āpastamba Sūtra, for the brevity of the idea, should be understood as based on that word. According to the original word on which the word "Puruṣottama" is based, here also the derivative meaning is stronger. And according to the rules mentioned before, use of the custom to understand the meaning is not possible here.

Now the teachers such as Rāmānuja, etc., said "the essence to be worshipped in all paravidyās is expressed with the words such as "para", "parabrahman", "paramātman", "Śiva", "akṣara", "śambhu", etc., that refer to the deity to be worshipped as heard in those very chapters of those sciences. Statements from the Nārāyaṇānuvāka which contain explanatory repetitions enjoin that, that essence is Nārāyaṇa. Therefore the essence that is to be worshipped in those very paravidyās and that is expressed by the words Parabrahma, etc., is determined to be Nārāyaṇa. The purpose of the Paravidyās is emancipation [mukti]. Therefore, it is appropriate that Nārāyaṇa who is the deity

to be worshipped for liberation in all paravidyās is the giver of emancipation".

To this we answer that if it be the case, how can they not accept Subālopaniṣad as being about Śiva, when they regard that the term "yadā" in the mantra "yadā tamaḥ" is the anuvāda of tāmas that is arrived at from a specific time that is established in a Subālopaniṣad statement? It becomes clear that Śiva is the described deity in the Subālopaniṣad because He is present at the time and is the presiding deity of tāmasa at that time. O wise men, see the scholarship! The fools insisting on their own opinions, speak forcibly settling between what is to be propounded and what is to be repeated. Besides in your way of explaining the terms "sarva", "puruṣaḥ", "sat", "mahādevaḥ", etc., in the mantras "sarvo vai rudraḥ", etc., are for giving explanatory repetitions of the essence to be worshipped in all pāravidyās such as śāṇḍilya vidyā, puruṣasūkta, sadvidyā, vyāhṛtividyā, etc. It should be accepted that these sentences enjoin Rudra. Then how can one determine that Nārāyaṇa is the deity to be worshipped in all of the vidyās?

When we weigh the strengths and the weaknesses of arguments it is appropriate to determine that the mantras "sarvo vai rudraḥ", etc., establish Rudra as the deity to be worshipped in all vidyās. It is clear that the distinctly different sentences "sarvo vai rudraḥ", "puruṣo vai rudraḥ", enjoin Rudra as the deity by repeating the terms "sarva", "puruṣa", etc.

It is difficult to understand the mantras such as "tad viśvam upajīvati" which describe Nārāyaṇa as the one on whom the Universe rests as prescribing an injunction about Nārāyaṇa by giving the laudatory repetition "sahasra

śīrna", etc., of the mantras "sahasra śīrṣnam devam" because of vākyabheda, and also because of the accusative case of "sahasra śīrnam devam" will have to be interpreted in the sense of a nominative. Therefore as explained in the 27th verse of this work, in order to proclaim the glory of Śiva in the Śaivadaharavidyā chapter, these mantras praise their deity Nārāyaṇa. According to the rule "prakaraṇe cāsambhavannapakarno na kalpyete", these mantras do not establish that Nārāyaṇa is the deity to be worshipped in all paravidyās. Therefore, it is firmly established that worship of Śiva is superior to the worship of any other deity. That is why there is a statement by Śrīkṛṣṇa in the Anuśāsanika Parva of the Mahābhārata saying "nāsti śarva samo devo nāsti śarva samāgatiḥ".

Now the Gītā introduces Śiva by saying "īśvarassarvabhūtānām" [Bhagavad Gītā IV:6]. Then it enjoins His worship which leads to liberation "tameva śaraṇam gacchasarvabhāvena bhārata ... yathe'cchasi tathā kuru" [Bhagavadgītā XVIII:62-63]. Later on it begins with "sarva guhya tamam bhūyaha, śṛṇu me paramam vācaḥ". And then it seems that it enjoins the worship of Viṣṇu which is superior to that of Śiva with the statement "manmanābhava madbhakto" [Bhagavadgītā XVIII:65], etc.

To this we answer that because of the naturalness of many words that are meant to repeat the sound of the meaning that is already heard, the phrase "manmanā bhava madbhakto" describes the meaning which is many times described before. The words "māmekam śaraṇam vraja" [Bhagavadgītā XVIII:66] cannot be an injunction of worship of someone other than Īśvara by understanding it in a manner contrary to the understanding of "tameva śaraṇam

gaccha". And we have shown in our discussion which demonstrates that the Gītā is about Śiva, and that Kṛṣṇa's use of the pronoun "asmat" can be explained as pertaining to Īśvara. The term "guhyatamam" [Bhagavadgītā XVIII:64] is used for facility of understanding as a summation of all previously described meanings. Therefore, there is no room for enjoining something that is already accomplished.

Now, the followers of the Vaiṣṇava Tantras maintain that upto "yatheccasi tathā kuru", God instructed Arjuna about the paths of action, knowledge and devotion that lead to the final beatitude. He saw Arjuna's dejection even after hearing it. Wishing to discern whether Arjuna's dejection was due to his inability to grasp in entirety what should be done as was explained before, or was it because he thought it difficult to do, God first summarized the meanings that were elaborately explained before. Seeing the same dejection again, the extremely compassionate God instructed him about the accessible means of liberation called śaraṇāgati which is described in the Pāñcarātra Āgama as quicker than all other means and is based on the śruti "mumukṣur vai śaraṇam aham prapadye" [Śvetāśvatara Upaniṣad VI:18]. God removed his dejection by saying "mā śucaḥ". In this regard, it is established in the initial benedictory verse that the cited original śruti is about Śiva. There are many injunctions of surrender in the Śaiva Tantras also. Therefore, the Vaiṣṇava Tantras cannot restrict its meaning. Thus "sarva dharmān" is established as an injunction of surrender to Śiva.

Now, let it be so in this context. But what is the explanation of the statement "brahmāṇam nīlakaṇṭham ca ... yasmāt parimitam phalam" in the Mokṣadharma?

Remember what is said. Liberation is the highest goal of a human being. For that knowledge is the only means. Worships of deities performed by the hungry yields fruits up to the attainment of those very deities. However, worship of the deities performed by the seekers of liberation in the manner shown in the Sūta Samhitā is favourable to liberation. Also, the enlightened ones who have realized Brahman, do not worship any of the gods because the fruits of their worship in the form of sensual enjoyments would be very limited. The meaning is that once knowledge is gained by the enlightened ones, they do not serve God for knowledge also. It does not mean that the enlightened ones do not serve any gods other than Viṣṇu. We do not see any strong proof that would restrict the scope of the śruti "yāścānyāḥ" which especially includes all deities. Also, the statements in the Parāśara Purāṇa such as "ato vedana paryantam bhakti dhyānam japārcanam" clearly mention that worship of deities is only until the attainment of the knowledge of Brahman.

Moreover, even if the said verse describes the superiority of Viṣṇu, there would be a conflict with the many cited proofs. Therefore, it is only laudatory. Thus, there is no fault. There are thousands of similar statements that proclaim the superiority of the worship of Śiva. How much more should be said? It is established in the Mahābhārata that in order to proclaim the superiority of the worship of Śiva, Nārāyaṇa also worships Śiva. With this and other similar statements that have been made by following the rule "na buddhibhedam janayet" are also explained. Therefore, the idea that worship of other deities is superior to that of Śiva, is not ingenious.

Now, the opponents say, for argument's sake, that the worship of Viṣṇu may not be superior to that of Śiva. They are however equal; because the worships of Śiva and Viṣṇu are alternatively mentioned in the smṛtis, Purāṇas, Itihāsas and Kalpasūtras.

If that were so, then we see statements such as "atha gṛhastho aharahariṣṭān ... te ca yathā ruci samastā vejyante" in the Bahvṛca Gṛhyasūtra. Therefore, there will not be any distinction in the worship of any deity anywhere. If it is said that these worships are alternately mentioned according to special statements, with the unmentioned special or general rewards in mind, then let the same argument apply to the case under consideration also.

Now let there be a difference in the paths of action and devotion to Śiva, Viṣṇu, etc., from the point of view of fruits. However, such difference is not appropriate in the profound meditation involving unity of the self and the deity. The sūtrakāra who strung together alternative worships of saguṇa forms for attaining liberation in "vikalpo'viśiṣṭaphalatvāt" did not see any difference in rewards.

The above objection can be answered as follows. The śruti "śiva eko dhyeyaḥ śivankaraḥ sarvam anyat parityajya" which literally enjoins meditation on Śiva by turning away from all other deities makes it known that the meditation upon Śiva is superior to all others. Tongue of the honest would not move to say that the meditation upon Śiva is the same as the meditation upon other deities. This śruti which teaches that one should stay in meditation by giving up karmayoga "sarvam anyat parityajya" is only intended for describing the superiority of dhyānayoga to karmayoga like

the smṛti "tapasvibhyo'dhikoyogī". It does not bear wit in understanding any special deity.

Such doubt does not enter the hearts of those who know the rule of camasādhikaraṇa. Here the phrase "sarvam anyat" in the above śruti does not refer to the paths of action, etc., that are other than the meditation which is the secondary subject. It is appropriate the phrase "sarvam anyat" should refer to all the deities other than Śiva who is mentioned in a primary fashion. Here it is also not appropriate to restrict the application of "sarvam anyat" to the foremost deities other than the special forms incorporated in the category of Brahman. Brahmā, etc., are specifically included in the previous statement "brahmaviṣṇurudrendraste samprasūyanta" which shows the justification for giving up all others. It is necessary that "sarvam anyāt" should refer to everyone else among them.

Now the sūtra "vikalpo'viśiṣṭa phalatvāt" that was cited above describes that there's no difference in the pāravidyās involving worship of the saguṇa. It does not propound that there is no difference in the fruits that are the end in view. Liberation is the fruit of nirguṇavidyā. Elsewhere, difference in degree of the superiority and inferiority of the fruit is caused by the increase and decrease in the qualities of the deities to be worshipped, the length of time or the lack thereof in the worship. The sūtra "vikalpo'viśiṣṭa phalatvāt" as explained in the bhāṣya is about special direct experience [sākṣātkāra] of the deity that is worshipped at the time of death. Therefore there is no conflict.

Thus, for those who aim at rewards, worship of Śiva is the most venerable because it gives the best reward among prosperities, and is the most direct means of liberation.

So, the author establishes that Śiva is the deity to be worshipped by all beings, performing actions either for worldly prosperity or for niśśreyas or the removal of obstacles. Then he scolds the unfortunate Tāntrikas who cling to wrong views and turn away from service to Śiva.

VERSE 61

> "O Śiva, O God who is higher than the Universe, when Your worship which is renowned for effortlessly rewarding more than what is asked for should certainly be performed, a fool abandons You and seeks another deity to worship. Alas, the cruel fate cannot be crossed."

Such is the intellect of those unfortunate people. They say that although there are rituals of devotion such as worshipping, salutations, etc., that relate to the other deities, such rituals have place elsewhere. They do not relate to those who have surendered to Nārāyaṇa. They are in conflict with specific statements in the Bhāgavata Purāṇa, Vaiṣṇava Dharmaśāstra, etc., such as "nārāyaṇam devam namas kuryāt viṣṇupādābja samśrayaḥ" and "ananya devatā bhaktā ye madbhakta janaḥpriyāḥ", and it is propounded in the Mokṣadharma, etc., that devotees of Viṣṇu should not worship any other deity. Thus, those who have surrendered to Viṣṇu should not do salutations to Śiva.

The above argument is answered as follows. If surrender to Viṣṇu is understood in the above manner, then there would be a predicament for them. It seems that there is an injunction of giving up of all dharmas as a part of an injunction of surrendering to Viṣṇu in the smṛtis "sarva dharmān parityajya" [Bhagavadgītā XVIII:66] and "tasmāt tvam uddhavotsṛja" which are favourites of the Vaiṣṇavas

as enjoining surrender to Viṣṇu. This will mean that all the dharmas such as the performance of prescribed duties and avoidance of prohibited acts should be abandoned. Just as the leader of the path of Lokāyatas went astray, this will lead them to the wrong path. This much would be the difference between the above two. By not doing what is prohibited, the Lokāyatas would not only get the pleasures derived from the fobidden act, but also the Vaiṣṇavas, in addiion, would experience physical weakness also because they resort to surrender.

So, it can be accepted that the cited smṛti is not in the sense that it seems apparent because of the abandonment of all dharmas as a part of total surrender. Some of the acts that are unavoidably performed by a man must necessarily be dharmas. Abandonment of all dharmas is impossible like crossing the ocean by swimming. But that smṛti is in the sense of showing the inability to follow other means such as paths of knowledge, works, devotion and meditation that are previously described and are futile as a means of liberation from the cause of the origin of grief which can be understood from the explanatory repetition of the cessation of grief. The inability is pointed out with indicative power by the word "tyāga". Thus the phrases "sarva dharmān parityajya", "mā śucāḥ" are not immediately connected. Therefore the meaning is unable to follow other means, unable to tolerate any delay in attaining the highest goal of human life, and intensely miserable person becomes a rightful claimant of surrender.

Now if the said smṛti like "nānyam devam namas kuryāt" signifies that the meaning of giving up salutations to other deities means being the subordinate part of surrender to God, then it would follow that the rightful

claimant in surrendering is outside the Vedas. Because the verbal salutations to Śiva at the time of the study of the Pañcabrahma mantra, the śatarudrīya and Devavrata that appear inside one's own branch of the Vedas are authorized by the Vedas and surrender is characterized by giving these up. The āgamas that enjoin the total surrender come before the establishment of who the rightful claimant is for it. Therefore, the followers of the Vedas have no need to abandon the salutations to Śiva. One shouldn't say that the salutation refers only to bodily salutation and not mere pronunciation of the word "namaḥ". Otherwise, verbal salutations in the world would be without any foundation, and there would be a problem of conflict with the Vedic signs such as "namaste harase śocina ityāha", "namaskṛtya vasiyāmsamupacaranti". Therefore, it is possible for the followers of the Veda also to intellectually avoid salutations to other deities.

If it is so, then similar giving up of all dharmas is also possible. Thus it is the same for those who follow the Vedas and those who do not.

Now our opponents say that since it is not appropriate to abandon the varṇāśramadharmas that are prescribed as necessary acts, the phrase "sarvadharmān parityajya" is explanatory of the inability to qualify who is the adhikārin for surrendering. Or, it can be understood as enjoining the giving up of fruit of an act that is done out of interested motives or other means of liberation.

In that case, it is not appropriate to abandon Śiva's worship, salutations, etc., also. Constancy of the worship of Śiva is described below. The statement "puruṣārtha prabhodhehi ... na kadācit atikramet" mentions that

transgression of Śiva's worship is harmful, and therefore urges that Śiva's worship should not be abandoned. It signifies the constancy of Śiva's worship by not mentioning any fruit and by repetition. All this is clear in the statement itself, and therefore it is not written here.

If you say that all the above facts pertain to cases other than those about Viṣṇu and therefore they have applicability, then the prescription of the varṇāśramadharma also have similar applicability. Then you do not need to interpret the statement "sarvadharmān", etc., in another sense.

Now, you may say that non-abandonment of necessary acts is enjoined in the Vaiṣṇava holy texts for the devotees of Viṣṇu, and therefore it is not appropriate to abandon those acts. Then, in the chapter on Bhṛgu's curse in the Skanda Purāṇa and in the Kūrma Purāṇa, etc., there are many statements that enjoin the non-abandonment of salutations, worship and devotion to Śiva. These injunctions are for Vaiṣṇavas themselves. Those who abandon such worship of Śiva are described as heretics. Therefore it is not appropriate to abandon the worship of Śiva.

And if one were to abandon the worship of Śiva, then how can one carry on the established order of Pākayajña[25], etc.? There will be a problem of having to abandon Sākamedhīya, Tryambakahavis, Īśānabalī, etc., also. If you say that these are not to be abandoned because Nārāyaṇa who is the Inner Being in all is the recipient of all the acts that are prescribed for all other deities, then what is your problem in not performing Śiva's worship that ends all obstructions? Actually, the rites prescribed for various

25 Vide Monier-Williams, p. 614, column 1.

deities are meant to be enjoyed by those very deities only. Otherwise there will be a problem of understanding the praises, prayers and portions of sacrifices meant for those deities in a totally different sense. The statements that describe the Supreme Brahman as the enjoyer of all acts because the Supreme Brahman is the Inner Self of all. That is why the Vājasenayī śruti says "tad yad idam ahuramum yajāmum yajeti ... eṣa hu hyeṣa sarve devāḥ" and the fact that the acts performed for other deities are for worshipping the Supreme Brahman because they function at its urging are in harmony. Serving the princes, ministers, etc., at the behest of a king is a service to the king. That is why there is no conflict in understanding that the Supreme Brahman is the giver of all fruits as established in the sūtra "phalamata upapatteḥ". Thus if the non-worship of any other deity is favoured by the childish as the dharma of the Vaiṣṇavas, if that means not worshipping other deities that are heard as connected with those very acts, then they definitely have a problem of having to abandon their varṇāśramadharmas. If the non-worship is in the form of consistently not applying it to any other independent deity, then if the Supreme Self, who sets in motion the boundaries of all actions and is the pivot, is other than Nārāyaṇa, their observance of Vedic rites constitutes the worship of another deity as described above, then it would be necessary for them to abandon the Vedic rites. If Nārāyaṇa is the Supreme Brahman, then there is no difference if others also do not worship other deities. If you say that the difference is because of the different intention, then because of those who have conflicting intentions, there would be a confusion of the intention itself. Such confusion does not stop the actions from being for God. There is no

change in Reality just because of the deficiency induced intention of a man. If you say that the abandonment of an act caused by conflicting intentions means non-worship of any other deity, that is not so. There is no abandonment of that which is qualified [viśeṣya]. If you say that non-worship of any other deity means abandonment only of that which qualifies [viśeṣaṇa], that is not so. It is impossible for the deluded to abandon only the qualifiers even if they are initiated into the Vaiṣṇava dharma. In order for the qualifiers to go away, surrender depends on the path of knowledge for making the differentiation, and therefore those who lack the ability to differentiate lose the privilege.

Therefore, the babbling that abandoning other deities is the dharma of the Vaiṣṇavas is meaningless. Also, it will be shown below that Śiva is the one who sets in motion the boundaries of all actions, should be worshipped with those actions, and is the giver of the fruits of those actions. This is very well established in the Śrutisūktimālā.

So, the certain difficulty of having to abandon all acts at the abandonment of other deities becomes firmly entrenched. Therefore, enough of targeting the insignificant.

Thus, the author shows that the aversion of fools towards the worship of Śiva has sinful results. He further firmly establishes that the aversion towards the worship of Śiva leads to sinful results by means of what is seen. Then he prays for the stability of his own knowledge which is the ocean of the ultimate puruṣārtha and which leads across all the fears by effecting the one-pointed devotion to Śiva.

VERSE 62

"O Śiva, those who are averse to Your lotus feet destroy their lives in vain because of confusion, greed, delusion or false pride of their own views. However, we all, together with our sons and wives are Your servants. Let this thought of mine be very firm."

Confusion is reversed knowledge of the higher and lower ranks of deities established in the scriptures. Delusion means ignorance of the established rank of the deities. Greed is the vain hope of filling the belly by pleasing wealthy patrons who adhere to wrong views. False pride of views means wicked obstinacy of the previously accepted wrong views. The word "api" adds other wrongs such as the hatred of Śiva which is a pretext for continuance of the bad past impressions remaining in the mind.

Service to Śiva is existent from eternity, and therefore cannot be requested. Therefore the author prayed for only the stability of his intellect.

Now propitiating God by offering this composed hymn like a garland of offerings to the lotus feet of Śiva, the author prays for the spread of this hymn.

VERSE 63

"O Śiva who assumed the form of Kirāta for sport, this śikhariṇīmālā composed in sixty verses is placed on Your two lotus feet. May the blessed man who reads it once a day attain the nectar of the Grace of Your glance together with his family members."

Now afraid that there might be an offence in composing this hymn because it is inevitable that a slow-witted person may

make confusion induced mistakes in expressing the real meaning, the author says:

VERSE 64

> "I'm a fool and Your glory cannot be measured even by the gods. Under the guise of this hymn, I have only committed an offence. However, O Lord, You can be attained with devotion, and You forgive everything good or bad if done with devotion. That is why I've made this effort."

The deity Nārāyaṇa expressed understanding of Śiva's glory with his own words saying "I know Him". Who else deserves to apprehend that Supreme Śiva who is the root of all and Who brings great honour? Appayya Dīkṣita whose mind is fixed on the lotus feet of Sadāśiva thus called the whole essence of the scriptures.

This recitation of the glory of the Lord of the Universe is analytical and is fashioned with profound doctrines from the schools of Mīmāmsā and Vedānta. May the discerning and good wisemen quickly further it with intellect that is attentive to the consideration of the earlier and later reasonings.

Appayya Dīkṣita who has resorted to Śiva is the well-known son of the teacher of the learned who has performed the Viśvajit sacrifice, who is the son of who the one practised the great vow of Śiva, and who performed a sacrifice for Śrīrangarājā.

This chapter establishes that Śrī Sadāśiva should be worshipped by all. This is the chapter in the Śivatattvaviveka, commentary on Śikhariṇimālā, composed by the all independent Appayya Dīkṣita. This chapter is complete.

PART C

THE SMĀRTA PERSPECTIVE

Based on the rendering of the

NĀRĀYAṆAŚABDASĀDHĀRAṆYAM

of

GOVINDA NĀYAKA

[A Smārta Polemicist]

NĀRĀYAṆAŚABDASĀDHĀRAṆYAM OF GOVINDA NĀYAKA

Salutations to Śrī Hayagrīva

It is well-known in literature such as the Purāṇas that based on the conventional usage by the learned and etymology that the term "Nārāyaṇa" is expressive of three images, i.e. Brahmā, Viṣṇu and Śiva.

First, we will examine the passages in which it is used to refer to Viṣṇu. The nameless, formless, supreme God lay in the primal waters. Therefore, He is referred to by the term "Nārāyaṇa".

1. viṣṇussvayambhurbhagavān sisṛkṣurvividhāḥ prajāḥ. apa eva sasarjādau tāsu vīryamapāsṛjat
2. āpo nārā iti proktāḥ āpo vai narasanavaḥ. abhayam tasya tāḥ pūrvam tena nārāyaṇaḥ smṛtaḥ
3. puruṣoḍaṇḍam vinirbhihā yadāpaḥ puruṣodbhavāḥ [Bhāgavata Purāṇa]
4. āpo nārā iti proktāḥ nārāyaṇo tyaham [Mahābhārata, Śāntiparvan]
5. āpo'pi yaḥ nārāyaṇa itīritaḥ [Matsya Purāṇa]
6. nārāṇāmayanam sthānamahamekaḥ sanātanaḥ. [Mahābhārata, Śāntiparvan]
7. nara ityāmanaḥ sandhāsteṣām tasmannārāyaṇaḥ smṛtaḥ [Padmottara]

Or, collection of "naras" i.e. "individual souls" is "nāra". God is called Nārāyaṇa because he is the resting place of "nāra". Or, aggregate of "naras", i.e., "individual souls" is "nāra". That is his abode. Or, the aggregate of individual souls returns to him. Therefore, He is called Nārāyaṇa. Or, God is called Nārāyaṇa because He attains the state of nara (i.e., "individual soul") for sport.

In the term "nara", reference is to the sense conveyed by an abstract noun. Then by following the explanatory rule "gatikarakopa ...", the word "nara" is compounded with the word "āyaṇa", which is formed from the √i meaning "to go", by affixing a --kṛt suffix. This results in the "upapadatatpuruṣa" compound [Pāṇini Sūtra II:2:19]. Then, according to the rule "rasābhyām..." [Pāṇini Sūtra VIII:4:1], the dental "n" in the word "āyaṇa" changes to retroflex "n" because the sounds are in the same word. Being in the same word ("pada") means not being different from the "pada" (word), which is expressive of the name. Therefore, the term "Nārāyaṇa" can be explained as "he attains ('ayati') water ('nara') from 'prakṛti' (nature) also", and not on the basis of a connection with Nārāyaṇa.

The following passages serve as the proofs for the view that the Supreme Being becomes the individual soul:

1. "na sthūlam na ca sūkṣamam ... puruṣastathā"
2. "tadangajjaladharaśca ... mune" [Śiva Purāṇa]
3. "śivastu ..." [Skanda Purāṇa, Śankarasamhitā]
4. "ātma kṣetrajña ..." [Skanda Purāṇa]
5. "antaḥkaraṇa ..." [Nārada Purāṇa]
6. "avyaktrūpo ..." [Śāntiparva, Mahābhārata]
7. "nirguṇo'pi ..." [Bhāgavata Purāṇa]

Or, Nara is the Supreme Being. His male child is Nārāyaṇa. Or, Nārāyaṇa is the male child of Nara, a sage named "Dharma". According to the rule "nadādibhyaḥ ..." [Pāṇini Sūtra IV:1:99], the suffix - phak is affixed to the word "nara" in the sense of "a child born in the family of". The sound "k" in the suffix–phak is and indicatory letter. The suffix–phak is further analyzed by splitting the syllable. Thus, the suffix consists of 'ph' + 'a' +'k'. Then according to the rule "ayaṇeyi ..." [Pāṇini Sūtra VII:1:2] "ayan", "ey", "īn", "īy", "iy" are substituted in the place of the sounds "ph", "ddh", "kh", "cch", and "gh" that appear at the beginning of suffixes. Thus:

nara + phak
nara + ayan + a + ("k")
narayan + a + ("k")

nārāyan + a ("kiti ca", Pāṇini Sūtra VII:3:118 states that when a taddhita suffix with an indicatory letter "k" is affixed to a stem, the initial vowel sound of the stem is substituted with the corresponding 'vṛddhi' vowel). Thus, the initial "a" becomes "ā". Now, we get "nār + a + āyaṇa". Now, "yasyeti ca" [Pāṇini Sūtra VI:4:148] states that the vowels 'a', 'ī', 'i' in the final syllable of a noun stem before a taddhita suffix are elided. Thus, we get "nārāyana". Now, the "n" in the final syllable changes to 'ṇ' ["rasābhya..." Pāṇini Sūtra VIII:4:1 and "aṭkup...", Pāṇini Sūtra VIII:4:2].

8. "yaḥ paraḥ..." [Anuśāsikaparva, Mahābhārata] Nārāyaṇa's statement to Nārada about Nārāyaṇa being the child of Nara

9. "muktānām ca..." [Śāntiparva, Mahābhārata]

10. "baḥvṛco brāhmaṇo..." [Vāmana Purāṇa]

Now, the author suggests another etymology.

Thus, the aggregate of naras (individual souls) is nāra. The word "nārāya" is the dative singular form of word "nāra". Hence the meaning is "to nāra". Now, the syllable "n" means "mokṣa", i.e., "emancipation" when masculine "ṇah", or "knowledge" when it is neuter "ṇam".

The author interprets the term "Nārāyaṇa" as follows:

> Thus, Nārāyaṇa means 'from whom 'nāra' (the aggregate of the individual souls) attains emancipation, or knowledge. The syllable 'ṇah' (masculine) denotes bliss. According to Ratnamālā, 'ṇam' (neuter) is in the sense of a lotus petal, or knowledge ('ṇam sarojadale...'). The author further explains that, the dative case termination affixed to the noun 'nāra' in 'nārāyaṇa' is not elided.
>
> The Supreme Being who is without any name or form receives the names 'Nārāyaṇa' etc. through the contact with 'māyā'.

The following passage supports the description of the Supreme Self as being without any name or form: "namastasmai..." [Viṣṇu Purāṇa].

The following passage supports the argument that the Supreme Self receives the names through the contact with māyā: "eka evāvyayaḥ..." [Garuḍa Purāṇa].

The syllables contained in the term "nārāyaṇa" are heard to be white, etc. Therefore, they should be understood as products of Prakṛti. Because names and forms are products of Prakṛti. Thus, "saśuklavarṇam..." [Nṛsimha Purāṇa].

Or, the term "nārāyaṇa" is Aśvattha, the tree of enlightenment ["aśvatthaḥ ..." Bhagavadgītā X:26], the sacred fig-tree, "elephants' food".

Or, the term "nārāyaṇa" means the lover of the women of Vraja. Here, the author explains: "nāra" = a group of women; "ṇa" (masculine) = a lover. The author quotes from Ratnamālā, "ṇa" śabdastu...: "the word 'ṇa' in the masculine gender is in the sense of a lover, Bhairava, thorn, or a sound". The author again explains "nārāya" as a case of unelided dative case-termination. He then cites the phrase): "ahalyāyai jaraḥ" = "lover of Ahalyā" as an example of a word with unelided dative case-termination.

Now, we will consider the term "nārāyaṇa" as referring to Śiva.

Just as Viṣṇu is called Nārāyaṇa because he lay in the primal waters, Śiva also can be appropriately called Nārāyaṇa because of the same reason. Thus, while describing the greatness of Śiva, Viṣṇu says in the Saurisamhitā in the Skanda Purāṇa: "tenaiva prerita...".

Or, the term "nārāyaṇa" may be interpreted as follows:

"nāra" = "the waters that are produced"; "ayaṇam" = "sthānam" = "abode";

The compound 'nārāyaṇa' means: "He, from whom the 'produced' waters, which is the abode of Viṣṇu, emerge." Thus, the Linga Purāṇa states: "nārāyaṇatvam...".

Or, the term "nārāyaṇa" may be understood as follows: "nāra" means a multitude of human beings. "aya" means auspiciousness or prosperity, and "ṇa" means bliss. Thus, "nārāyaṇa" means: "He from whom human beings attain prosperity and bliss." Appayya Dīkṣita quotes the following lines from the Skanda Purāṇa: "narāṇām tu samuhoyam...".

Or, he is called Nārāyaṇa because he becomes a man for the protection of the world. The compounding of the

words "nara" and "ayaṇa" follows the rules laid down by the explanatory rule "paribhāṣā" "gatikarakopa...". The following examples from the śrutis 'yathā nadyaḥ...", and "puruṣāyaṇaḥ..." illustrate the manner of compounding. Also, usages in "paramānanda..." from the Bhīmakhaṇḍa in the Skanda Purāṇa, "idam rahasyam..." from Sukhodaya, and "nārāyaṇassurāyaṇa..." from the Matsya Purāṇa illustrate the method of compounding.

The following passage supports the interpretation that God becomes a man: "prasutau tanayau...", in the Pattasakhaṇḍa in the Skanda Purāṇa. The term 'nārāyaṇa' can be explained as the male child of Nara, the rock-eating sage. The form can be derived by applying Pāṇini's rule "nadādibhyaḥ phak" [Pāṇini Sūtra IV:1:99].

Examples illustrating the use of the taddhita suffix 'phak' in the sense of "his child": "yugandhare...", Setukhaṇḍa, Skanda Purāṇa; "sahāvatyam-", Harivamśa; "karṣayaniḥ... dakṣayanyaḥ..." etc.

Also, the Linga Purāṇa states: "pūrvāmaraditaḥ".

Or, He is called Nārāyaṇa because He is the support of "naras" (the individual souls). Thus, God in the Kūrma Purāṇa explains the names of Śiva to the sages: "eko pi san ... vedanādomiti smṛtaḥ".

Or, "nāra" means the water of the Gangā river. He, i.e., Śiva is the support of the Gangā. Kūrma Purāṇa mentions the śruti "āpo nāra..." meaning "the waters are called 'nāras'."

Thus, the term "nārāyaṇa" is heard as referring to Śiva in several purāṇas.

Thus, Śiva Purāṇa contains the following passages:

Viṣṇu said: "tāpasa prāpya...", and again, "sarvāya ca namas...".

Śiva said: "yuvam prasutau..."

Viṣṇu said: "namaste..."; and "śivāya...".

In Linga Purāṇa, Viṣṇu said after the slaying of Tripurāsura: "Maheśvarāya...".

The Kūrma Purāṇa states: "namo'stu mūla...".

Now, we will consider the term "nārāyaṇa" as referring to Brahmā also.

He is called Nārāyaṇa because he resorts to the waters. "nara" = "water".

Thus, in the praise of Brahmā by Śiva: "jalasthayin...".

In the praise of Brahmā by Viṣṇu in the Puṣkarakhaṇḍa of the Padma Purāṇa: "marutvate...", and "jvaladdhutarci...".

In Harivamśa: "brahmaṇā devadevena...".

Or, the term "nārāyaṇa" may be explained as "he, who originates from the navel string of Viṣṇu". Here, the word "ayaṇa" means "place of origin". The following passage supports this explanation: "jagattrayantodadhi...".

Or, the term "nārāyaṇa" may be understood as "he, for whom the lotus-stalks emerging from God's navel are the paths of coming and going". The word "ayaṇa" is used in the sense of "refuge", or "path". The following passage from the śiva Purāṇa illustrates this meaning: "nale nale...".

There is no distinction between the sounds "ra" and "la". Thus, Bhojarāja says: "ralayor...". For example, "nalikerasya bhakṣaṇam", Matsya Purāṇa; "śuklavannisrto...", Kalikhaṇḍa.

One should not say that "Śiva" is a name of Viṣṇu because, according to the etymology and learned tradition, the term "nārāyaṇa" is seen to refer to the three deities, i.e. Brahmā, Viṣṇu, and Śiva in various purāṇas.

Now, if you say that "the term 'nārāyaṇa' is not common to the three deities because it is seen as a synonym of Visnu in passages such as 'viṣṇurnārāyaṇaḥ...' in the lexicons.", it is not acceptable. The general information of the lexicons is only for educating the ignorant. Otherwise, even the words that are (known to be the names of Viṣṇu, but) not listed in the lexicons, will not be understood as referring to Viṣṇu. The same argument applies to the synonyms of Brahmā and Śiva also.

Now, if you say that "the term 'nārāyaṇa' refers only to Viṣṇu because the rule 'rūḍhiryogam...', states that custom supercedes etymology", it is not acceptable. If your argument is accepted, the terms "Brahmā", "śarva" etc., which customarily refer to Hiraṇyagarbha and Śiva respectively, cannot be explained as signifying Viṣṇu. If you say that "that is what is desirable," there will be a problem. You will not be able to say that all words signify Viṣṇu.

You may say that "in that case, discard the rule 'custom supercedes etymology', and follow the rule 'sarve sarvartha...', which states that 'all words express all meanings'. Thus, all words signify Viṣṇu."

If this is so, Brahmā, etc., also will be understood as expressed by all words. Therefore, one should understand that the words "nārāyaṇa" etc., which are heard as signifying the three deities in the Purāṇas, signify Viṣṇu in the lexicons because they are used with their power of signification curtailed. Thus, Kaiyata states that a word, which has multiple powers of signification, is used to signify that, which is to be named, by particularizing its power of signification. For example, the word "dvija" ("twice-born"), which really signifies a member belonging

to three castes, is used to signify only a Brahmin because of its general use by the ignorant. The Nārada Purāṇa clearly states: "brāhmaṇa...". Similarly, the words "brāhmaṇa" and "smārta" signify Smārtas, Vaiṣṇavas, Mādhvas, Śaivas, etc. However, only Smartas, and not the Vaiṣṇavas, etc., are understood because of the general use by the ignorant. The term "nārāyaṇa" should be understood in a similar manner.

Or, all names refer to all the three deities because all the deities are reflections of one consciousness. The following passages support this view: "brahmaviṣṇuśiva..."; "aśabdagocara..."; "sṛṣṭisthityanta..."; "ayam hi viśvodbhava..." [Viṣṇu Purāṇa].

If you say that one should not accept quotations from the Śaiva Purāṇas because Vaiṣṇava Purāṇas describe those purāṇas as 'tāmasa' (i.e. filled with the quality of "tāmasa"), then all the purāṇas will be devoid of any authority because the Śaiva Purāṇas also describe the Vaiṣṇava purāṇas as "tāmasa". Therefore, we should understand that all these purāṇas extol particular deities by reducing the importance of others.

The following passages illustrate how all purāṇas could be described as "tāmasa": "matsyam kaurmam...", Padmottara Purāṇa; "yathā vedeṣu..." Skanda Purāṇa; "brahmaṇānām...", [Umāsamhita].

Therefore, all purāṇas should be considered authoritative because their act of diminishing some deities is meant for praising the other.

This work by Govinda Nāyaka is complete.

PART D

THE VAIṢṆAVA PERSPECTIVE

Based on the rendering of the

NĀRĀYAṆAŚABDANIRUKTIḤ

of

ANONYMOUS AUTHORSHIP

[A Rāmānuja-Vaiṣṇava Polemicist]

NĀRĀYAṆAŚABDANIRUKTIḤ OF ANONYMOUS AUTHORSHIP

(The author belongs to the Rāmānujite tradition of Hinduism)

I salute Śrīnivāsa, the Lord of Venkaṭācala, who is the support of the whole world and fulfills the desires of His devotees.

The previous treatise, which begins with the words "it is well-known in the literature such as the purāṇas that based on the conventional usage by the learned and great, the etymology of the term 'nārāyaṇa' is expressive of the three images, Brahmā, Viṣṇu and Śiva", and ends with the words "therefore all purāṇas should be considered authoritative because their act of negating some deities is meant for praising the other", should not be respected by the learned, because of the following reasons:

1. It does not prove the author's own view.
2. It ends up opposing his own view.
3. It expounds the meaning not accepted by his own or by the opponent's side.
4. It is incapable of refuting the opponent's view.
5. It is spawned from the ignorance of the opponent's view.
6. His own view is also based on ignorance.
7. It is against the scriptures such as śruti, etc.

8. It is against grammar.
9. It is against the rules of logic.
10. It is mutually incongruous.

In order to avoid the charge of being a disputatious person, one should establish one's own view in a treatise. And in order to strengthen it, one should refute the opponent's view. One should discuss only those points that are relevant to the aforementioned objective. In discussing the meanings that are not relevant, there is a problem of discussing unrelated topics.

In the current context, establishing the term "nārāyaṇa" as expressive of three deities is not relevant to the opponent's view.

Even if it is accepted that the term "nārāyaṇa" refers only to Himself [Viṣṇu] there is no conflict between your favoured view and that of your opponent, viz., the term "nārāyaṇa" refers to Nārāyaṇa [Viṣṇu] only, because some purāṇas are about Viṣṇu, some about Śiva, and some about Brahmā. This fact will, therefore, establish the opponent's favoured view that the purāṇas are about the trimūrtis. Therefore, refutation of that view is futile.

The treatise under consideration was not written by the proponents of the Śaiva viewpoint as the treatise by Appayya Dīkṣita was written. Your treatise states positions unaccepted by the Śaivas. These are:

1. The trimūrtis are reflections of one consciousness.
2. The ātman and Brahman are one.
3. The words "Śiva", etc., refer to Nārāyaṇa.
4. Etymologies inspire devotion.
5. Discard the rule—"custom supersedes etymology".

6. All words denote all meanings.
7. Trimūrtis refer to each other.

If the Śaivas accept the above positions, their own views would be dead.

In this text you maintain that the term "nārāyaṇa" denotes the trimūrtis. This is never even mentioned in the texts such as the commentaries by Śrī Śaṅkarācārya. Besides, it is not even accepted in your own doctrine. If you accept that all the terms denoting the three deities denote each deity, then there would be a problem as described below:

Some purāṇas are about Śiva, some about Viṣṇu, and some about Brahmā. With the above interpretation, the Śaiva purāṇas would be about Viṣṇu and the Vaiṣṇava purāṇas would be about Śiva. Such transposition would be the opposite of what you also desire. Or, there would be a problem of all purāṇas having each deity as their subject.

This is not the desired outcome. It would invalidate the arrangement made in the purāṇas such as "Viṣṇu uplifted the Vedas", "Śiva destroyed the cities", etc. This is also not a desirable mistake. Then, it would be possible to say that the statements that prohibit the worship of Viṣṇu with unhusked barley-corns, prohibit the worship of Śiva in the same sway. Or the statements that prescribe the viewing of Śiva at dusk prescribe the viewing of Viṣṇu. Or the statements that prescribe the pious observance for Viṣṇu on the eleventh day of a fortnight prescribe that sacred observance for Śiva also.

Thus, there would be a problem that all the religious practices in the purāṇas could be performed as one wishes, i.e., in an unrestrained manner. It would break down the arrangement of all Vedic practices. And there would be no obstacle in the path of those who act as they wish.

One should not say, "Although all the names of either one of the deities denote the trimūrtis, the arrangement of the Vaiṣṇava purāṇas being about Viṣṇu remains undisturbed because many characteristics that exclude other gods are mentioned in those purāṇas. Thus, for example, the description of Viṣṇu as the "Lord of Lakṣmī" excludes other deities. By saying, "Rāma, the destroyer of Rāvaṇa, Paraśurāma and Balarāma are excluded."

What a contradictory speech is this! First you accept that all the names that express each of the trimūrtis denote other alternate deities as well, even when those names express characteristics that are unique to those particular deities. Then you say that in the purāṇas, etc., other alternate deities are excluded by mentioning the unique characteristics of a particular deity! Amarakośa, Nighaṇṭu, Viṣṇusahasranāma, etc., list the following terms that describe unique characteristics of Viṣṇu as synonyms: Thus, Nārāyaṇa, Dāmodara, Keśava, Mādhava, Daityāri, Puṇḍarīkākṣa, Govinda, Garuḍadhvaja, Pītāmbara, Śārangī, Indrāvaraja, Cakrapāṇi, Caturbhuja, Padmanābha, Madhuripu, Vāsudeva, Trivikrama, Devakīnandana, Śrīpati, Puruṣottama, Vanamālin, Balidhvaṃsin, Kamsārāti, Kaitābhijit, Śrīvatsalāṭchana, Daśarūpabhṛt, etc.

Amarakośa and Nighaṇṭu mention the following synonyms for Brahmā: Sarajyeṣṭha, Parameṣṭhin, Hiraṇyagarbha, Caturānana, Abjayoni, Kamalāsana, Viśvasṛj, Nābhijanma, Viśvaretāḥ, Vāṇīśa, Sarvatomukha.

The following Śiva's names are listed as synonyms: Śūlin, Candraśekhara, Bhūteśa, Khaṇḍaparaśu, Giriśa, Mṛtyuṭjaya, Kṛttivāsas, Pinākin, Pramathādhipa, Kapardin, Śitikaṇṭha, Kapālabhṛt, Virūpākṣa, Trilocana, Smarahara, Tripurāntaka, Gaṅgādhara, etc.

One should not say that "The terms Nārāyaṇa, etc., in the Vedas are explained as referring to Śiva for the purpose of refuting the followers of Viṣṇu."

In that case, the terms "Śiva", etc., also could be explained as referring to Nārāyaṇa with the help of the powers of interpretation and common usage in the purāṇas, etc. Then there would not be any victory for the Śaivas.

One should not say, "The purpose of interpreting all terms as referring to all deities is to establish that the Vaiṣṇavas and Śaivas as equals and to refute the claim that the term 'nārāyaṇa' does not refer to Śiva."

With this interpretation, your own view becomes invalid because of the following reasons: Knowledge that leads to liberation from the cycle of life and death is the goal of the Vedānta. The terms "nārāyaṇa" etc., which are found in the kāraṇavākyas such as "eko ha vai" propound that goal with statements such as "kāraṇam tu". If those terms are understood as referring to the three deities, the attributeless Brahman, (which you wish to understand as the goal) cannot be considered as the goal of the Vedānta.

You should not say, "Your view could be established because the terms 'sat', 'brahman', 'ātman', etc., refer to the Absolute Brahman, which is without attributes".

Those terms are also interpreted and used many times in the purāṇas as referring to Nārāyaṇa, etc. Terms, which have general power of signification, signify Nārāyaṇa etc. Therefore, they cannot be interpreted as referring to the Absolute Brahman, which is without attributes.

One should not say, "The terms 'sat', etc., refer to the Attributeless Absolute with their power of indication".

If this argument were accepted, there would be many problems. It has already been mentioned that the tradition

of the learned, which is favoured by you, is not functional in worldly usages, or in the purāṇas. It would not be applicable in the Vedas also. Then it would be futile to imagine its existence. The rule "ānarthakya..." states: "Strength and weakness of things become reversed when they are futile." Accordingly, in the worldly usage, the terms "sat", etc., cannot be understood as being about the Absolute Brahman because they are not used in that sense anywhere. They cannot be understood as referring to the Absolute Brahman in the purāṇas because there would be a problem of the arrangement of ritual performances described in those texts. Therefore, one should say that "The meaning of the terms 'sat' etc., pertains to the Vedas and they signify one of the three deities. Therefore, it is not possible to understand that the terms 'sat' etc., as referring to the Absolute Reality with their power of indication".

Although, the Vaiṣṇava view is quite capable of refuting the views of the opponents, it is possible to understand the terms "nārāyaṇa", etc., as referring to one's own desired deity. Thus, like the saying "asamartha..." which states that "a demon instigated by someone who is unable to control him", the tradition of the learned, which goes against your own intentions, would result in making your own view quite meaningless.

Thus, usages by the ignorant as well as the etymology, themselves refute the very inferior use of the indicative power of signification of the terms "sat", etc. It is completely refuted by the tradition of the learned. Therefore, it would not apply to the Absolute Reality, which is without any attributes. Now, having understood that the śrutis "yadvācā..." [Kena Upaniṣad I:2], "yato vāco..." [Taittirīya Upaniṣad II:4:1 and II:9:1] signify the Absolute Reality, which

is without any attributes, you wish to somehow explain it as the goal of the Vedānta by resorting to the indicative power of signification. Only you would be happy to look at this book, which aims to justify such a learned tradition! This reminds one of a tale of a maker of brass plates, who makes a leaky brass plate and then makes it unsuitable for drinking rice-gruel by throwing it on the ground from behind! Besides, if you determine that some statement from the learned tradition refers to the Absolute Reality because some seer composed it, and therefore, the Absolute Reality is the goal of knowledge in the Vedānta, it will go against the view of your commentators, etc., who accept that the Absolute Reality is not expressible.

Besides, etymology is not restricted to the Vedic statements. It would be inevitably applicable to the statements in the purāṇas as well. This would result in the inapplicability of the arrangement of rituals in the purāṇas.

Moreover, you give the etymology of the term "nārāyaṇa" as "the one reclining in the waters". If we follow this etymology, your interpretation of the term "Śiva" and the context thereof as "pertaining to the original Nārāyaṇa due to great etymology and the learned tradition", is for praise. And if you accept that the said term which signifies Viṣṇu pertains to Viṣṇu, who is a part of the original Nārāyaṇa; the term "nārāyaṇa" cannot be understood as referring to Śiva, etc., on the basis of the tradition of the learned.

One should not say, "The specific characteristic of the deity would also be refuted because Appayya Dīkṣita cites the statement."

It has already been mentioned that since (in your view) all the terms referring to the three deities signify each of the

three deities, there would not be any arrangement of rituals, as there is nothing to differentiate among the three deities.

Besides, on the strength of statements such as "ṛte nārāyaṇādīni...", "na tu nārāyaṇādīnam...", it is not possible to interpret the terms "nārāyaṇa", etc., as referring to any other deity. It is possible to interpret the terms "Śiva" etc., as referring to Nārāyaṇa on the basis of the tradition as you mentioned. The terms "nārāyaṇa", etc., are quite unique in the śruti. Therefore, it is established that Nārāyaṇa is the cause of the universe. The Vaiṣṇava purāṇas pertaining to Nārāyaṇa are composed for elaborating on this point. The description of Śiva in the Śaiva purāṇas as the cause of the universe is against the Vedic scriptures, and therefore, is refuted. Besides, the Śaiva purāṇas also can be explained as elaborating on the śrutis and being about Nārāyaṇa. Thus, if the above argument were accepted, there would not be any propounding of Śiva in any of the eighteen purāṇas.

One should not say, "The statements "ṛte nārāyaṇādīni..." were made for praising Viṣṇu. They do not stop the terms 'nārāyaṇa", etc., from signifying other deities."

Such an argument would lead to problems. For example, the statement "na ketakyā" states that one should not worship Maheśvara with a ketakī flower. This statement would also be interpreted as laudatory, and would not be understood as a statement that prohibits the use of ketakī flower in the worship of Śiva. Therefore, there would not be any difficulty in using ketakī flower in the worship of Śiva.

One should not say, "If all the purāṇas are understood as pertaining to Viṣṇu, there would be no division of the purāṇas as sāttvika, rājasa, and tāmasa. Then what is the meaning of the statements that describe Śaiva purāṇas as tāmasa and Vaiṣṇava purāṇas as sāttvika?"

In order to avoid the loss of authority of the above-mentioned statements, it is possible to advance the following argument.

The Vaiṣṇava purāṇas describe Nārāyaṇa. The statements concerned are the source of true knowledge emerging out of the sattva quality, and/or, they pertain to Nārāyaṇa who sets the sattva quality in motion. The statements in the Padmottara Purāṇa, which describe the division of the purāṇas as sāttvika, rājasa, or tāmasa are, thus, sāttvika and, therefore, have the authority. Without knowing by means of the learned tradition that the Śaiva purāṇas pertain to Nārāyaṇa, if someone mistakenly understands them as pertaining to Śiva because of the traditions of the ignorant, then statements in those purāṇas have no authority. They are tāmasa either because they cause erroneous knowledge based on tāmasa, or because they pertain to Śiva, who abounds in tāmasa. Similarly, due to the ignorance of the learned tradition, which teaches that the purāṇas pertaining to Brahmā are also about Nārāyaṇa. Those are mistakenly understood as being about Brahmā who abounds in rājasa. This is due to the traditions of the ignorant. Such statements are rājasa and, therefore, have no authority.

Or, it is possible to advance another argument.

According to the tradition of the learned, the Śaiva purāṇas pertain to Nārāyaṇa, who sets the sattva quality in motion. Therefore, the statements in the Śaiva purāṇas, which divide the purāṇas into sāttvika, rājasa, and tāmasa, are sāttvika and, therefore, have the authority.

Viṣṇu is the incarnation of Nārāyaṇa in the manner described in statements such as "ajāyamāno..." [Ṛgveda X:90:21]. Without knowing this, some mistakenly think

that Viṣṇu is someone born from the original source and He is the One who is described in the Vaiṣṇava purāṇas. Since their intellect gets dragged down, they describe Viṣṇu as setting the quality of tamas in motion, which drags the intellect down. They cause erroneous knowledge based on the quality of tamas. Therefore, such statements are tāmasa and, thus, have no authority.

Thus, instead of considering some passages as devoid of authority, practice of acceptance of a slightly unnatural meaning is well established in olden scientific works. Besides, propounding your own doctrine and refuting the views of your opponents by following the learned tradition, which both neither yours nor your opponents' side accepts, and which causes many mishaps is amusing only to yourself.

Therefore, it is inappropriate to say that according to the learned tradition, the term "nārāyaṇa" refers to the three deities. According to the tradition, and the lexicons such as "Viṣṇur...", the term "nārāyaṇa" refers only to Nārāyaṇa.

One should not say, "general usages in the lexicons are only for educating the ignorant".

Without lexicons, even the learned cannot make any determination of the genders of nouns. Therefore, lexicons are educative for the learned also. All commentators usually cite lexicons to support the meanings put forward by them. Your own Appayya Dīkṣita himself has said several times that lexicon is the uppermost in establishing the meaning of words.

Besides, what do you intend to say when you say, "general usages in lexicons are only for educating the ignorant"?

The alternatives are as follows:

1. Do the lexicons intend to give clear meanings so that they can be ascertained with ease?
2. Or, do they give meanings of words with the intention of deceiving the ignorant?
3. Or, do they really give false meanings, although not with the intention of deceiving?

The first alternative is not acceptable. The meanings expounded by sages in the grammar, which is a limb of the Vedas, are very profound. They can be understood by long-term study of the śāstras. Clearly narrating the meanings so that all the young and old alike may grasp them with ease, does not help one to grasp, or break the power of signification of the terms "nārāyaṇa", etc. Besides, as dispeller of doubts, a lexicon intends to address all people.

The second alternative is not possible. None of the thinkers of the śāstras accepted that the lexicons intend to deceive. Besides, all good people accept them.

The third alternative is also not possible. In the case of this alternative, one should ask whether the meanings given in the lexicons are completely wrong, or sometimes wrong. Not the first alternative. No one accepts that the meanings given in the lexicons are false in all aspects. The lexicons follow, and are not against the grammar. The second alternative is also not acceptable. When there is a negating factor, somewhere some words may lose their power of signification. Even so, we don't see any factor, which would negate the power of signification of the term "nārāyaṇa" in the sense of Viṣṇu. You also have accepted this by following the rule "adhikam tu...". If you say, "the tradition of the learned and great etymology refute the claim that the term 'nārāyaṇa' signifies only Viṣṇu", it is not so.

In its own form, the term "nārāyaṇa" does not evoke the three deities at the same time. The word "puṣpa", for example, signifies "flowers" in general and not any particular flower. It will be impossible for you also to accept that the term "nārāyaṇa" has similar general power of signification. There is nothing, which would determine that the term "nārāyaṇa" has the power of signification that would refer to the three deities. One does not see that the term "nārāyaṇa" has general power of signification. The fact that the term "nārāyaṇa" does not have general power of signification cannot be refuted. The power of signification of words such as "matsya" (fish), "bheka" (frog), etc., which have a general meaning and cover a larger number of items, is also that of custom based only on frequent usages. Even if we follow your interpretation and accept that the term "nārāyaṇa" has power of signification in the sense of Śiva, its signifying power based on Nārāyaṇa cannot be obstructed. For example, the word "saindhava" has one signifying power based on a horse, and another one based on salt. Both cannot be negated. Signifying power of words in the lexicons cannot be refuted. Derivative meanings of the term "nārāyaṇa" seen in the texts of smṛti, itihāsa, and the purāṇa literature, which are cited or not cited by you, also support the uppermost importance of the lexicons in this respect. Therefore, to say, "the general knowledge of lexicons is only for educating the ignorant," serves to delude the ignorant.

Your interpretations, which claim that the term "nārāyaṇa" has the power to signify Śiva, etc., will be refuted later.

Your argument that names not listed in the lexicons would not be understood as referring to Viṣṇu (if the

lexicons are accorded such importance), is not correct.

We did not say that only the lexicons are capable of conveying the meanings. We merely said that it is inappropriate to understand the term "nārāyaṇa" as referring to the three deities by following the learned tradition mentioned by you. Why would it be unacceptable to us to understand names not listed in the lexicons as referring to Viṣṇu when there is strong evidence?

It is not appropriate to say that the same argument can be extended to cover the synonyms of Brahmā and Śiva also. Those synonyms also can be explained by following our method even when they cannot be explained as referring to any other deity by following your tradition of the learned. One should not say that the term "nārāyaṇa" pertains to another (deity) because of the etymology. Even when etymology makes it possible to understand the term as pertaining to another deity, the rule "rūḍhiryogampaharati" meaning "custom supersedes etymology", makes it impossible to use it elsewhere. Therefore, it is futile to use the argument of etymology. Besides, we will comment elsewhere on the invalidity of the etymology you gave.

Now, you may say, "since custom supersedes etymology and, therefore, the term 'nārāyaṇa' does not signify Śiva, etc., the terms 'Śiva', etc., which are established by custom as signifying Śiva, etc., cannot be interpreted as signifying Viṣṇu."

Your argument here is incongruous. There is no rule, which says that a word, which signifies one thing, cannot signify another. Thus, the word "saindhava", which signifies "a horse", also signifies "salt" by another power of signification. The word "puṣpavat" which denotes "the

sun", also denotes "the moon" at the same time by the same power of signification. The word such as "ghaṭa" (jar) denotes 'a jar' as the object, or the subject of a predicate (i.e., "a word to be distinguished"). It is also seen used as an adjective signifying the characteristics of being a jar. Therefore, there is no reason to say that the rule "custom supersedes etymology" determines that a word, which is established to signify one meaning, cannot signify another (not established by custom) on the basis of its own etymology. There is no reason to say that a word signifying one thing cannot signify another thing also.

However, to say that the rule 'custom supersedes etymology' should, therefore, be abandoned and all words should be understood as expressive of all meanings by following the rule "sarvesarvārthavācakāḥ" meaning "all words signify all meanings of all things" is the manifestation of ignorance of the opponents' view and is incongruous.

In our opinion, śrutis and smṛtis do not say that all words refer to Nārāyaṇa because the rule "rūḍhiryogampaharati" is abandoned and "sarvesarvārthavācakāḥ" is accepted. However, another method explains how Nārāyaṇa is the point focus of all words. Therefore, there should not be any confusion.

Śaivites make many efforts to interpret the term "nārāyaṇa" as expressive of Śiva, or as referring to Śiva through etymology. However, the Vaiṣṇavas, who depend upon the śrutis, smṛtis, itihāsa, purāṇas, and nyāyas and whose minds are purified with the grace of Śrīmān Nārāyaṇa in whom they seek refuge, totally refute the argument of the Śaivites. Therefore, a notion arose that the Vaiṣṇavas promote the interpretation that all words communicate

"nārāyaṇa" by resorting to the rule "sarvesarvārthavācakāḥ" which is not supported by experience, not accepted by any scholars as efficacious, and is a root of all disasters.

It is possible to interpret all the words as communicating meanings of all things by following the rule "sarvesarvārthavācakāḥ" even after accepting the rule "rūḍhiryogampaharati". Therefore, there is no purpose in abandoning the rule "rūḍhiryogampaharati".

You may say, "In that case, Brahmā, etc., also may be communicated with all names."

This argument also is futile. The rule "sarvesarvārthavācakāḥ" may establish that Brahmā, etc., also may be the objects of communication by all words as a jar, or cloth is. However, according to the method described by us, all words cannot signify Brahmā, etc. Therefore, there is no conflict in our view.

You may say, "The words 'nārāyaṇa', etc., are heard in the purāṇas as referring to the three deities. Therefore, one should understand that the words 'nārāyaṇa', etc., are used in the lexicons by restricting their power of signification to the specific deities such as Viṣṇu, etc."

That also is not correct. A lexicon does not determine by itself that the power of signification of a word often used in many senses by the ancient writers is to be limited to its one part. It also does not say that a word often used in very limited senses by the ancient writers has power of signification in many more senses. But it says that a word has power of signification only in those senses in which it is used many times, and not for the first time, by the learned, and which is not wrongly defined.

A lexicon, like grammar, depends upon the usage. Otherwise, all people would not be able to comprehend

it. Therefore, for easy comprehension, a lexicon clearly describes established meanings (i.e., custom) based on many usages by good people. There is no purpose in restricting the usage of the term "nārāyaṇa" to signify only Nārāyaṇa by restricting its power of signification as the power of signification of the terms "vṛddhi" (growth) and "guṇā" (multiplication) is restricted for the purpose of grammatical functions to signify the second modification of vowels [in "vṛddhir...", Pāṇini Sūtra I:1:1] and the first gradation of vowels ["adeḍguṇah...", Pāṇini Sūtra I:1:2], respectively. One sees in the lexicons that there are several words other than "nārāyaṇa", which are used in many different senses. And those words, which have settled meanings, are not seen as used only in selected senses among those meanings, by restricting their power of signification.

There is a rule: a word is understood in the sense that is heard prominently in the context. Therefore, the term "nārāyaṇa", when seen together with another word that derives its power of signification from the subject of restricted usage, will also have the power of signification imparted by the subject of the restricted usage. There are thousands of usages in the narratives (other than the laudatory passages) in the Mahābhārata, Bhāgavata Purāṇa, etc., in which the terms Śiva, Īśa, Īśāna, Īśvara, Maheśvara, etc., are used either as adjectives of Viṣṇu, or as subjects of predicates signifying Viṣṇu. Also, there are lexicons, which describe these terms as having a common signifying power. Although all the above terms have a common signifying power, the terms "nārāyaṇa", etc., are not seen in the narratives as used in the sense of anyone else other than Nārāyaṇa, either independently, or as adjectives. Lexicons

also do not support such usage of the terms "nārāyaṇa", etc. Therefore, the terms "nārāyaṇa", etc., are specific. So, it is not possible to entertain an illogical idea that the terms "nārāyaṇa", etc., may be used by restricting their power of signification as is done in the following cases. Thus, the words "barhis" (sacrificial grass), "ājya" (clarified butter used in a sacrifice) share signifying power with the words 'tṛṇa' (grass), and "ghṛta" (melted butter) respectively. However, learned men apply the terms "barhis", "ājya", etc., to the consecrated grass and sacrificial melted butter etc. by restricting their power of signification. Or, lexicons use the terms "Śiva", etc., in the sense of Rudra, etc., by similarly restricting their power of signification. It is not possible to apply the term "nārāyaṇa" to any other deity by restricting its power of signification without its being subject to the above mentioned rule. Especially, the term "nārāyaṇa" is not seen used in the sense of Śiva, etc., in any passage other than the passages cited by you. The statements you cited are subject to many objections as will be shown later. Therefore, there is no possibility that the terms "nārāyaṇa", etc., signify anyone other than Viṣṇu. Therefore, it is inappropriate to argue that lexicons restrict the power of signification, and use the terms "nārāyaṇa", etc., to signify Nārāyaṇa. Therefore, since one cannot refute the signifying power of the term "nārāyaṇa" as based upon Viṣṇu, its use as referring to anyone else other than Nārāyaṇa is certainly refuted.

If the rule "custom supersedes etymology" ["rūḍhir..."] is not accepted, the words "gau" [cow : derived from the root "√gam" = to go], etc., can be used to signify only the agent of an action of going, and not when the "cow", etc., is stationary. It will also be futile to think of customs.

Even if, with great etymology, all the words signifying each of the three deities are understood as signifying all the three deities, there would be an inevitable problem, in the view of the learned tradition, of arranging religious practices practised on various days of ekādaśī, pradoṣa, or Śivarātri, etc., for different deities.

Etymology of the term "nārāyaṇa" to signify any deity other than Viṣṇu will be refuted later.

The argument, "A term signifying any one deity signifies all other deities", is based on the rule "all words signify all meanings," is inappropriate.

If this argument were accepted, there would be many problems. Thus, there are some Vedic statements, which say "Brahman is one without any other", and some say the opposite. Some statements enjoin sacrificial rituals, and some prohibit. Some declare that there is a world beyond this world, and some declare that there is no existence. All such (contradictory) statements would be perfectly valid. The different smṛti texts, history, and purāṇas, which follow the meanings of different statements, would also be similarly valid. It would be impossible to determine the validity of any statement, on the basis of the authority of śruti, liṅga (the suggestive, or secondary sense of a word, or words), grammar, etc. And the Buddhists would prevail. Various tools of interpretation such as grammar, analogy, lexicons, verbal authority, proximity of the terms that are supplied to complete an elliptical sentence, which are used for comprehending the meaning of statements, would be futile. It would be impossible to determine the meaning of any statement and distinguish between any practices.

The argument that the word "dvija" (twice-born) signifies a member belonging to three castes is also improper.

The term "dvija" (twice-born) is frequently used to signify Brahmins only. Elsewhere, it is accepted in the etymological sense. It is also accepted that the statement in the Nārada Purāṇa intends to explain its etymology.

The argument that the terms "brāhmaṇa", and "smārta" refer to the Smārtas, Vaiṣṇavas, and Śaivas, etc., is also not correct.

Although the attributes of being Brahmins and Smārtas are present in the Vaiṣṇavas, an additional distinguishing attribute of being Vaiṣṇavas is also present there. Therefore, Vaiṣṇavas are referred to by their distinguishing attribute (of being Vaiṣṇavas) by following the "brāhmaṇaparivrājakanyāya" ["The maxim of the Brahmins and the mendicants", Jacob, Laukikanyāyāñjali, p. 314] and "gobalīvardanyāya" ['The maxim of the cattle and the bull': Jacob, Laukikanyāyāñjali, p. 148].

In the present context, the above example is irrelevant. There is no distinguishing factor that would be common to all the three deities.

You cited usages of interpretations explaining the term "nārāyaṇa" as referring to Śiva. However, these usages are not cited in the Śaivite texts such as Nīlakaṇṭha Bhāṣya, Śivārkamaṇidīpikā, Śivastutisūktimālikā, Śivatattvaviveka, and Śaivakarṇāmṛta, etc., which are extremely insistent upon establishing that the term "nārāyaṇa" refers to Śiva. Our texts, which refute the above texts line by line, also do not cite those passages. Interpolations are seen in the texts of Mahābhārata, etc. Therefore, it is inevitable to suspect the existence of interpolations in the very large purāṇas, such as Śiva Purāṇa, Skanda Purāṇa, etc. The Śiva Purāṇa, Skanda Purāṇa, etc., are generally edited only by the Śaivites. Even

narrations of greatness of modern temples are presented as though they belong in the Śiva Purāṇa, Skanda Purāṇa, etc. Therefore, the usages you cited are not at all from the purāṇas.

It is said that Appayya Dīkṣita quoted a statement from the Skanda Purāṇa. Some modern writers too must have written that in the lexicons within the last ten years. It is not seen in the previous books. Our partisans, who refuted the book by Dīkṣita, did not cite it.

Previously, we had a debate with Mallanārādhya, etc., who are very well acquainted with the works of Appayya Dīkṣita. They interpreted the term "nārāyaṇa" as referring to Śiva by analyzing it as "nārāṇāmayaṇau yasmāt saḥ". However, this resolution of the compound word into its constituent parts is not based on the etymological origin as the analyses of the term "nārāyaṇa" as referring to Viṣṇu are. Therefore, the above analysis is not acceptable. When we thus found fault with their analysis, they accepted our objection. Besides, it is quite contrary in the context of the treatise by Dīkṣita.

Therefore, those statements should not be accepted.

This is the main fault.

Or, let those statements be considered as belonging in the purāṇas. Even then they should not be accepted because those statements would be from the tāmasa purāṇas. The Padmottara Purāṇa tells us that the sāttivika purāṇas have the authoritativeness whereas the tāmasa purāṇas don't. It says, "matsyam kaurmam tathā laiṅgam śaivam skāndam tathaiva ca. āgneyam ca ṣaḍetāni tāmasāni nibodha me", "tāmasa nirāya pradāḥ sāttvikā mokṣadāḥ proktāḥ".

One should not say, "The Skanda Purāṇa describes the Vaiṣṇava purāṇas as consisting of the tamas quality ('yathā

vedeṣu...'). It describes Śiva as consisting of the quality of sattva, as He is without sleep, and says that Śiva should be worshipped by the Brahmins. It further says that Viṣṇu consists of tamas, as He is sleepy, and should be worshipped by the kṣatriyas. Thus, the purāṇas contain mutually conflicting statements. Consequently, all the purāṇas would lose their authoritativeness. In order to avoid such a situation, it is understood that the purāṇas praise the subject of their narrative after ridiculing other subjects. Therefore, the authority of all the purāṇas is established. Therefore, the statements from the Skanda Purāṇa also should be accepted as authoritative, and hence, it is established that with the said etymology, etc., the term 'nārāyaṇa' pertains to Śiva."

In that case, there would be a problem in determining in whom the sattva quality is predominant, who should, or should not be worshipped by the Brahmins, etc.

A chapter in the tenth skandha of the Bhāgavata Purāṇa narrates: "Śrī Śuka said, 'sarasvatyāstaṭe rājan ... jahāti' [X:89:1-21]". The above passage describes that sage Bhṛgu was sent to determine who among the three gods (Brahmā, Viṣṇu, and Śiva) is the most important and in whom the sattva quality is most predominant. Bhṛgu visits all the three gods and comes to his decision. With it, doubts of all sages and of the world are dispelled. The passage describes Viṣṇu as the best of all, in whom the sattva quality is predominant, and who confers salvation. Then there is a mention of liberation of all sages by resorting to the Blessed Lord. It is mentioned elsewhere also that the sattva quality is the nature of Nārāyaṇa ("sattvena mucyate jantussattvam nārāyaṇātmakam").

And this is not a desirable misfortune. The cited passages from the Bhāgavata Purāṇa and the passages cited

by you ["yathā deveṣu...", Skanda Purāṇa] are understood as mainly describing one God as the best among all gods. If those passages are understood as communicating about two different gods at the same time, both the passages would become meaningless.

One should not say, "Both the above passages, i.e. from the Bhāgavata Purāṇa, and the Skanda Purāṇa) intend to declare the similarity between Viṣṇu and Śiva, who are the subjects of the descriptions."

This would be a problem because one would have to unnecessarily abandon the expressed meaning of both the passages, and both the passages would have to be understood as indicating some other meaning. It is not established that the contexts of the above passages intend to interpret those passages as indicating some other meaning. Willful misinterpretation of passages in this manner is an unwarranted stretch of rules.

Moreover, some purāṇas describe Nārāyaṇa as the efficient material cause not different from the whole world, as immanent in all, as the support of all, as the best in all matters among gods Śiva, etc., as peerless. Some other purāṇas say otherwise. Some purāṇas describe Śiva and some describe the four-faced god Brahmā in a similarly contradicting manner. In the śruti, only one God is described as having the above characteristics. The Vyāsa Sūtras also determined the same thing. It is not possible to describe Viṣṇu, Śiva, and Brahmā each as having those characteristics in different kalpas because it would contradict the śruti and the Vyāsa Sūtras. This would create the difficulty of invalidating all the statements and phrases on which the purāṇas are based.

One should not say, "There is no invalidity because the descriptions of God being the material cause, etc., are meant

to be from the viewpoint of the Absolute, Brahman, which is without any attributes."

If you make that argument, then those descriptions will have to be understood as not based on reality, but as laudatory statements. Also, your etymology of the term "nārāyaṇa" as referring to Śiva conflicts with the statements, which declare that the term "nārāyaṇa" refers exclusively to Viṣṇu. Moreover, there are no usages that are accepted by both the parties of this dispute in which the term "nārāyaṇa" refers to Śiva. It is not possible to explain the term "nārāyaṇa" from the view-point of the Absolute (Brahman). Therefore, it is inevitable that your desired position is refuted.

The Vedas describe the material cause of the universe with statements containing the terms such as 'sat' (existent), "Brahman", "Ātman", "Nārāyaṇa", etc., which describe attributes. The texts of "itihāsa" (history) and the purāṇas that augment the Vedas ("bibhetyalpa śrutādvedo māmayam pratariṣyati. itihāsa purāṇābhyām vedam samupambṛhatyet.") also describe the material cause of the world with statements containing terms, which describe attributes. Therefore, there is no room to imagine that the description of the material cause, etc., in the purāṇas is from the point of view of the unity without any attribute.

Moreover, in the view that maintains that "the description of the material cause, etc., is from the point of view of the unity without any attributes," a question arises: Is superimposition of "attributelessness" is intended? Or, the "attributeless" is indicated?

The first alternative is not correct. In all the three kinds of purāṇas, each of the respective deities is mainly described as the highest of all. The rest of the context of the texts relates the same meaning. If these texts are understood

as describing superimposed characteristics, they will not be understood as describing the Reality. Therefore, all of these texts will have to be understood as describing what is not real. Therefore, even the texts that have unity with the injunctions ("vidhyekavākyatā") in the scriptures will have to be considered as lacking authority because they have no authority to serve as evidence. Also, there is no attribute of the Attributeless, and it is not possible to superimpose any attribute upon the Attributeless.

The second alternative also is not acceptable. In the Vedic scriptures and in many Upaniṣads, wherever any deity is described in extraordinary terms as the "highest" of all, the terms describing that deity are used in their primary sense. In a few Upaniṣads, some term signifying the deity under discussion describes that deity as the highest deity. It is possible to explain such terms as used with the power of signification of the word, or with etymology, or with the power of indication. The "bahvanugrahanyāya" maintains that references in many statements will supersede references in a few. Accordingly, such terms can be understood as pertaining to the deity under discussion in many Upaniṣads. And by following the "cchāgapaśunyāya", it is also possible to explain that the Upaniṣads containing common words such as "sat" (that which exists), etc., are about a specific deity discussed in many Upaniṣads with specific terms. Therefore, all Upaniṣads can be established as referring to one deity. It is possible to explain that even among the purāṇas, which closely embrace the Vedas, the purāṇas that propound the deity that is established in the Upaniṣads as the source of the universe have the primary sense. The purāṇas, which refer to any other deity as the highest deity,

are against the Vedas, and, therefore, have no authority, or they are merely laudatory. Thus, there is no refutation of the primary sense. Therefore, the second alternative "The Attributeless is indicated", is not possible because there is no failure of proof, or non-accomplishment of purport of the other view.

One should not say, "Only the words 'nirviśeṣa', 'nirguṇa', 'advitīya', 'neha nānāsti' [Bṛhadāraṇyaka Upaniṣad IV:4:19 and Kaṭha Upaniṣad II:1:11], etc., purport to indicate the Brahman without any attributes."

There are many terms, which describe attributes such as omniscience. The terms for the subject of a predicate also signify a subject with attributes. And there is the "bahvanugrahanyāya", as well as the "mukhyānurodhitvanyāya" which maintains that the secondary meaning will be in compliance with the primary meaning. Attributes such as "being the material cause", etc., would force us to abandon Brahman's description as "attributeless". This would be a problem. Negation of such abandonment is desirable.

The terms "nirviśeṣa" and "nirguṇa" do not necessarily purport to indicate the Brahman without any attributes. The terms "nirviśeṣa" (without any attributes) and "nirguṇa" (without qualities) do not refer to qualities that should be shunned. The term "advitīya" (one without the second) is capable of annulling descriptions (in the śrutis) such as "the Soul of all", and "the chief remainder when all is restored into one". The Mīmāmsakas have determined with "samānamitaracchayenena" that pronouns refer to the others of the same kind. And, therefore, the term "advitīya" (one without the second) refers to the absence

of the second of the same kind. The statement "neha nānāsti..." also cannot nullify the characteristics, which the śruti "yasmin paṭca pañca janāḥ ākāśaśca pratiṣṭhitaḥ" [Bṛhadāraṇyaka Upaniṣad IV:4:17] describes as belonging to the Brahman. It can be understood as nullifying independent differentiations.

If you accept the terms pertaining to Brahman as false, then with the power of indication, the terms "dvitīya" (second), etc., would be understood as referring to the real "second". This is against logical rules.

One should not say, "The absence can be established because those terms pertaining to Brahman can be considered false in the sense that they are the counterparts of the total absence grounded in the substratum created by them. That would explain the term 'advitīya' as 'the absence of the real second."

There is conflict between the existence and non-existence grounded in the same substratum. Therefore, "non-existence" would certainly have to be real. It also would not be possible to understand the absence of the real "second". Therefore, it is not correct to understand the negation in "neha nānā..." in that manner.

One should not say, "The term 'dvitīya' (second) pertains to the 'Second' that is actual."

It is better to interpret the word "dvitīya" as referring to the "second of its own kind", by following the rule established by usages such as "advitīyo narapatiḥ" (unequalled king), etc., than to interpret it as pertaining to the "Second" that is "actual" by resorting to the power of indication that is against the rules.

One should not say, "The 'Absence' is the substratum."

If you say that, you cannot justify the explanation "the total 'absence' is grounded in the substratum created by itself " by using the power of indication.

One should not say, " In that case, let there be another accurate description of what 'false' is."

If you say that, there would be a conflict with the śrutis such as "neha nānāsti...", which convey the relation of the recipient and the thing to be received.

One should not say, " Only the portion that conveys the relation of the recipient and the thing to be received may be invalidated."

It is not appropriate to invalidate a part of the meaning of a śruti when there is a possibility that it may be valid. There are many śrutis such as "svābhāvikī jñānabalakriyāca", "ta ime satyāḥ kāmāḥ" etc., which convey that the characteristics pertaining to Brahman are actual (i.e. true). There will be a conflict in explaining such statements. It is not appropriate to explain those as untrue. Therefore, since there is no conforming, settled rule, the explanation, given with the use of the power of indication, is inappropriate.

Besides, suppose a big book begins with one objective and another unrelated composition gets inserted in the middle of it. With the help of the power of indication, it may even be possible to explain the unrelated composition as pertaining to the main theme. However, the purāṇas do not begin with the purpose of describing the Brahman without any attributes. They are mentioned as being of three kinds i.e., pertaining to Viṣṇu, etc. Therefore, it is not appropriate to interpret them as pertaining to "the Brahman without any attributes" by resorting to the power of indication.

Besides, the proposition, "The purāṇas pertain to the three deities," will be breached if the purāṇas are understood

as being about the Brahman without attributes by applying the power of indication. Furthermore, you cited statements from the Vaiṣṇava purāṇas, which declare that the deity discussed in the Śaiva purāṇas is not the object of meditation. There are also statements in the Śaiva purāṇas, which declare that the deity discussed in the Vaiṣṇava purāṇas is not the object of meditation. Some statements describe all those statements as belonging in the purāṇas. Some describe them as untrue. Thus, all those statements would be incongruous. If all the purāṇas are understood as discussing the Brahman without any attributes, you will have to understand that the one 'Attributeless' Brahman is described as being the object of meditation as well as not being the object of meditation. This would be contradictory.

One should not say, "The statements mean to say that the 'variegated Brahman' (Śabala Brahman) is not the highest."

The statements describe an individual deity among the three deities as consisting of the sāttva quality and, therefore, the best, and the other deity as possessing tāmasa as the predominant quality, and therefore, inferior and hence, not the object of meditation. There would be no difference among the three deities since all are mixed ("Śabala"). In all cases you would have to say that the deities are variegated and therefore, not the best.

Besides, in the case of the Brahman without any attributes, power of indication is also not possible. The rule "śakyādanyena rūpeṇa jñāte bhavati lakṣaṇā" states that power of indication allows something to be known as something other than what is possible. It is not possible to know the "Attributeless" without distinguishing it with "possibility". It is not possible to grasp the "Attributeless"

merely from the term itself. That is against the experience. Whichever form comes to mind after hearing whichever word, you remember the object characterized by that form when you hear that word. That is the rule. When you hear the word "ākāśa", one grasps it as distinguished by some property such as "being the vehicle of sound". Knowledge derived from words communicates distinguishing characteristics of that which is distinguished. Therefore, the Brahman without any attributes would have to be understood as qualified by an attribute and also without any attribute. That is a problem.

One should not say, "The meaning of the terms 'nirviśeṣa', etc., is understood in whole, undifferentiated sense."

Brahman without any attributes is beyond the cognizance of the senses. Therefore, grasping of the entire unbroken sense also would be beyond the cognizance of the senses. Besides, there is no problem of having to dispel any doubt about whether the Brahman without any attributes is experienced, or not. Also, there would arise a problem that there is nothing to prevent such grasping of the entire unbroken sense from being the object of knowledge of its own absence. Even if you somehow accept that the meaning of the terms "nirviśeṣa", etc., is understood in the whole, undifferentiated sense in a sentence that has the same case-relation, there are many statements in the śrutis, purāṇas, etc., which describe the "nirviśeṣa" Brahman, that are in sentences in which there is no grammatical agreement in cases. And, therefore, it is not possible to understand them as having the whole, unbroken sense.

Thus, there are many faults. We have refuted the view that the purāṇas are about the Brahman without any

attributes. Therefore, it is inappropriate to use the "power of indication" to support your argument.

Besides, all the three kinds of the purāṇas refer to one of the three deities with attributes. Particular purāṇas describe particular deities in entirety. Description of the characteristics and acts of those particular deities cannot be construed with the Brahman without any attributes. Therefore, whole compositions would be unconnected and there would be a conflict with the principal treatment of the subject.

One should not say, "All the three kinds of purāṇas are valid because they proclaim the greatness of those particular deities as the best and the respectively different causes according to the difference in the kalpas such as sāttvika, rājasa and tāmasa. All the three kinds of purāṇas contain statements, which describe properties such as 'the material cause of all'. These properties describe the Supreme Brahman. Such statements also should be accepted, although reluctantly, as lauding the particular deities. Therefore, all the three kinds of purāṇas are about the three deities."

If it is accepted that "The Brahman without any attributes is not the subject of discussion in the purāṇas, and the statements referring to the properties such as 'the material cause of all' do not mean to describe the Supreme Brahman, but intend to laud the three deities", the following difficulties would ensue. Because of the conflict with the logic in your commentaries, in the Vedānta, etc., one would have to explain that those statements somehow discuss the Brahman without any attributes, and "the One without the second", and cite statements from the purāṇas in elaboration. This is like a blind man leading another blind

man with a stick. Your commentators such as Śrīdhara, etc., interpreted the Bhāgavata Purāṇa, etc., as being about the Brahman without any attributes. Those commentaries would have to be understood as a talk of a mad man. The purāṇas would not be understood as strengthening the Vedas. In the absence of regulation of the qualities of sattva, rajas, and tamas (that are so desirable to you), equilibrium among the three deities would not be established.

Now, by following the logical rules, some purāṇas may be accepted as completely authoritative. It may be possible to understand the smṛtis such as the "sarvaveṣṭana", which are in conflict with the logical rules, as laudatory, or as being about the immanent God, and, therefore, authoritative. However, it is not right to arbitrarily determine that the meaning of many statements in all the three kinds of purāṇas, which refer to the Supreme Brahman is refuted.

According to your interpretation, by following the nyāya "saṅdigdhe tu vākyaśeṣāt", even the śrutis whose meaning is not clear may be interpreted as being about three deities as the best and the respectively different causes according to the difference in the kalpas. Some statements, which are about the Supreme Brahman in those śrutis, may be understood as laudatory. But then the Brahman without any attributes, which is accepted by you, would not be understood as the goal of the Vedānta.

Thus, if the purāṇas, etc., are understood as being about either the Brahman without any attributes, or about the deities with attributes, by following the nyāya "tundilasurata..." (love-making by the obese), either one or the other property would be discarded. Then, like a cow tired by going and coming from one pasture to the other on both banks of a river, your thinking would not settle anywhere.

Moreover, there are many mutually contradictory religious rites seen in the smṛtis, itihāsa, purāṇas, and āgamas, which negate each other. If, as in your view, they were equally important, according to the sundopasundanyāya [Jacob, p. 288], they all would be invalid because of the mutual contradiction.

You should not say, "According to nahinindānyāya [Jacob, p. 149 'Blame is not employed in order to blame something that is blameworthy, but rather to praise something other than that.'], they are authoritative in their own particular subjects."

Then the Buddhist scriptures also, which are about their own subjects, would be valid.

You should not say, "In that case, there would be no scope for the smṛtis in the Nyāya Sūtras."

Refuting this argument with a big argument showing that there would be no scope for other smṛtis if we accept your view, would be like a roar of the ocean. And the audumbarisparśana and sarvaveṣṭana would be optional.

You should not say, "Only the acts, which are prohibited by the śrutis should be considered invalid."

Prohibition of those acts is also a form of "nahinindā...".

You should not say, "The 'nahinindā' nyāya is applicable only when there is a conflict between two things that are of equal strength. It is not applicable when there is a conflict between a strong and a weak matter."

If you would follow the path followed by those who know the nyāyas, then we have already won.

Similarly, you cited several statements that describe Śiva as the best of all, in whom the sāttva quality is predominant,

a brāhmaṇa, and a deity of the brāhmaṇas, whereas Viṣṇu as not the best, predominantly of the tamas quality, a kṣatriya, and a deity of the kṣatriyas. These statements are against many śrutis, smṛtis, itihāsa, and purāṇas, etc., and therefore, are not authoritative. The statements from the Padmottara Purāṇa, etc., which describe Viṣṇu as the best, are in harmony with the śrutis, etc., and therefore, are valid. Therefore, the division of the purāṇas into sāttvika, etc., as described by the statements from the Padmottara Purāṇa, etc., should be accepted. Accordingly, since the Śaiva purāṇas are other than the Vaiṣṇava purāṇas, one should accept that the portion that is in conflict is invalid, or it is laudatory, or one should accept that in places where its meaning as referring to Śiva is refuted, it describes Śiva as the Immanent God, and is thus valid. All the statements relating to Śiva are not true. Therefore, on the strength of those statements, one cannot prove that the term Nārāyaṇa refers to Śiva.

If you say, "How can statements from the Śaiva purāṇas, which describe the purāṇas as sāttvika, etc., be against the śrutis, etc ?"

The answer is as follows. There are statements such as "mahān prabhurvai puruṣassatyasyaiṣa pravartakaḥ", "atha yo ha khalu vā asya rājasāmśassosau yoyam brahmā atha yo ha khalu vā asya tāmasomśassosau yoyam rudraḥ atha yo ha khalu vā asya sāttvikāmśassosau yoyam viṣṇuḥ", in the dialogue between Kṛṣṇa and Udaḍka in the Āśvamedhika Parva of the Mahābhārata ("tamo rajaśca sattvam ca viddhi bhāvān madāśrayān. tathā rudrān vasūn vāpi viddhi matprabhavān dvija."; "sṛṣṭisthitilaya ... brahma ... samjñitam", "kadcittamasā rudro viṣṇussattvaguṇe sthitaḥ. rajasyapi tathā brahmā

svānguṇānaguṇānagaḥ"), in the Viṣṇu Purāṇa ("yasya prasādadahamacyutasya bhūtaprajāsargakarontakārī. krodhācca rudraḥ sthitibandhahetuḥ yasmācca madhye puruṣaḥ parasmai", 'sambhavo rudrastamasā ca samāvṛtaḥ. tvatprasādājjagaddhātā rajasā ca pitāmaḥ. tvatsvarūpātsvayam viṣṇussattvena puruṣottamaḥ", also, "paramātmānamīśān tamasā rudrarūpiṇam rajasā sarvalokānām sargalīlāpravartakam sattvena sarvabhūtānām sthāpakam parameśvaram sarvātmānām mahātmānām paramātmānāmīśvaram. tam dṛṣṭvā prāha vai brahmā bhagavantam janārdanam", and elsewhere, "sattvena mucyate jantussatvam nārāyaṇātmakam"), and in the Bhāgavata Purāṇa ("sattvam rajastama iti prakṛterguṇāstairyuktaḥ paraḥ puruṣa eka ihāsya dhate. sthityādayo haraviriṭcihareti samjñāḥ. śreyāmsi tatra khalu sattvatanornṛṇām syuḥ", "nārāyaṇakalāśśāntā bhajanti hyanasūyavaḥ", "rajastamaḥprakṛtayassamaśīlān bhajanti vai. pitṛbhūtaprajeśādīḥ śriyaiścaryam prajepsavaḥ"). We have already written about the criterion of sattva quality used to determine who is the best God in the tenth chapter of the Bhāgavata Purāṇa. Thus, Viṣṇu is heard as consisting of sāttva, and Śiva is heard as consisting of tāmas in the śrutis, smṛtis, itihāsa, Vaiṣṇava purāṇas, as well as Śaiva purāṇas. However, in the statement you cited, we hear the opposite.

Thus:

"rudram tu sārathim kṛtvā manaḥ pragrahavānnaraḥ.
prayati paramam pāram viṣṇavākhyām
padamavyayam"
"sattvam puṣannapāvṛṇu satyadharmāya
viṣṇave. parīkṣya lokān karmacitān brāhmaṇo
nirvedamayāt."

"tametam vedānuvacanena brāhmaṇā vividiṣanti."
"yajñena dānena tapasā naśakena."
"yamuktvā mucyate yogī janmasamsārabandhanāt. onnamo nārāyaṇāyeti mantropāsaka. nārāyaṇasāyujyamavāpnoti."
"vedāhametam puruṣam mahāntam"
"tamevam vidvān amṛta iha bhavati"
"nānyaḥ panthā ayanāya vidyate"
"nānyaḥ panthā vidyate'yanāya"
"sannyāsayogādyatayaśśuddhasattvāḥ"
[Muṇḍaka Upaniṣad III:2:6; Mahānārāyaṇa Upaniṣad X:6; Kaivalya Upaniṣad 3]
"yajño vai viṣṇuḥ. yajñenaiva yajñamayajantaḥ devāḥ"
"mokṣamicchejjanārdanāt"
"sarvaphalaprado hi viṣṇuḥ"
"vedaiśca sarvairahameva vedyaḥ"
[Bhagavadgītā XV:15]
"nārāyaṇaparā vedā nārāyaṇaparā makhāḥ"
"vāsudevaparā vedā vāsudevaparā makhāḥ"
"māmupetya tu kaunteya punarjanma na vidyate"
[Bhagavadgītā VIII:16]
"ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ. tepi māmeva kaunteya yajantyavidhipūrvakam"
[Bhagavadgītā IX:23]
"ākāśāt patitam toyam yathā gacchati sāgaram. sarva deva namaskāraḥ keśavam pratigacchati"
"dhyeyaḥ sadā savitṛmaṇḍalamadhyavartī nārāyaṇaḥ "svapaco'pi mahīpāla viṣṇubhakto dvijādhikaḥ. viṣṇubhaktivihīnastu yatiśca svapacādhamaḥ"
"caturbhiśca caturbhiśca dvābhyām paṭcabhireva ca hūyate ca punardvābhyām sa me viṣṇuḥ prasīdatu"

"vedākṣarāṇi yāvanti paṭhitṭāni dvijātibhiḥ. tāvanti
harināmāni kīrtitāni na samśayaḥ."
"paṭhan dvijo vāgṛṣabhatvamīyāt"
"vedāntago brāhmaṇassyāt"

The ascetics remember Viṣṇu by saying, "yajñe viṣṇurviṣṇurviṣṇu". Innumerable statements from the śrutis, smṛtis, itihāsa, and the purāṇas show that Viṣṇu is the deity to be worshipped in all regular, and occasional acts such as sankalpa, sandhyāvandana, etc., which Brahmins and all others are expected to perform, and which are related to the śrutis, smṛtis, etc.

Thus, there are statements: in the paitṛka (śrāddha, the sacred rite in honour of deceased ancestor, "Śrī Viṣṇupāde dattam śrījanārdanaḥ prīyatām"), in saṅkalpa (a vow to perform any ritual observance, "Śrī Govinda Govinda Govinda Śrīmahāviṣṇorājñā pravartamānasya"), in the sandhyāvandana, etc. (religious acts performed by the brahmins, "keśava..." etc.), at the beginning and at the end of Vedic recitation: "hariḥ om", during the wedding ceremony, ("dāsyāmi viṣṇave tubhyam...").

When the sages debated about the sattva quality of the three deities, we heard that Brahmins should worship Viṣṇu. It seems that the statement you cited says that Viṣṇu should be worshipped by the kṣatriyas, and Brahmins should worship Śiva. This is against everything cited above. Similarly, to say that "Viṣṇu is kṣatriya and Śiva is Brahmin," is also full of contradiction. The śruti "brāhmaṇasya mukhamāsīt" [Ṛgveda X:90:13] and its elaborations describe human beings as Brahmins. Gods do not have any such characteristics.

You should not say, " The astronomy texts (one of the six kinds of Vedāṅgas) mention that the planets are Brahmins, etc."

Such characteristics are assigned for getting some fruits, just as some planets are thought of as females even though they are males. The statement that says that "Viṣṇu creates delusion in his devotees", is also against many statements in the śrutis, smṛtis, sūtras, itihāsa, and the purāṇas, which describe Viṣṇu as the friend of all, free from partiality and cruelty, loving to those who seek refuge in Him, always attentive to the needs of His devotees, etc., "yamevaiṣa vṛṇute tena labhyaḥ", "mātā pitā bhrātā nivāsaśśaraṇam suhṛt", "gatirnārāyaṇaḥù", "bhaktyā tvananyāya śakyaḥ" [Bhagavadgītā XI:54], "bhaktyā māmabhijānāti" [Bhagavadgītā XVIII:55], "bhaktiprīto janārdanaḥ", "bhaktānāmanukampayā-", "paritrāṇāya sādhūnām" [Bhagavadgītā IV:8], "jñānī tvātmaiva me matam", "bhaktavatsalaḥ", "lokānugrahakāmyayā", "suhṛdam sarvabhūtānām-", "mama madbhakteṣu prītirabhyadhikā bhavet", "anyatpūrṇādapām kumbhādanyatpādāvanejanāt anyatkuśalasampraśnānna cecchati janārdanaḥ", "mitrabhāvena samprāptam na tyajeyam kathaṭcana", "viditassa hi dharmajñaśśaraṇāgatavatsalaḥ", "rakṣyāpekṣam pratīkṣate", "sakṛdeva prapannāya tavāsmīti ca yacate. abhayam sarvabhūtebhyo dadamyetad vratam mama" [Vālmīki Rāmāyaṇa VI:18:33], "māmekam śaraṇam...sarvapāpebhyo" [Bhagavadgītā XVIII:66], "vaiṣamyanairghṛṇyena sāpekṣatvāt". The statement "Viṣṇu is sleepy", is against the statements that describe Viṣṇu in the meditative sleep ("yoganidrā"). The statements "sarve nimeṣājjajñire vidyutaḥ puruṣādadhi", "āditya ṛbhavosvapnā", etc., describe only ordinary gods as not having any sleep. The statements "yoganidrām jahau hariḥ", and "nidrāmudrām nikhilajagatīrakṣaṇe jāgarūkām" in the middle, describe Viṣṇu in the meditative sleep.

The argument "The ten Śaiva purāṇas are sāttvika and the four Vaiṣṇava purāṇas, namely, Viṣṇu Purāṇa, Bhāgavata Purāṇa, Garuḍa Purāṇa, and the Nārada Purāṇa, are tāmasa," is also against the proof of direct perception. Even the Padma Purāṇa describes the greatness of Viṣṇu. The statement "aṣṭābhiḥ kathyate..." is against the statement in the Padma Purāṇa, which mentions that six purāṇas are about Viṣṇu.

Now, the statement "viśvādhika umāpatiḥ" mentions that Śiva is the best of all deities, is the goal of knowledge sought in the Vedānta, the giver of mokṣa. That description is also contradictory in meaning. Thousands of our treatises have properly argued that the śrutis, smṛtis, itihāsa, and the purāṇas do not describe Śiva as surpassing the universe, as the giver of liberation, or as the goal of knowledge sought by the Vedānta. These texts describe Śiva as an individual soul and Viṣṇu as the best among all the deities, the giver of mokṣa, and the goal of knowledge sought by the Vedānta. Your commentators also describe God with attributes as the best among all, the giver of mokṣa, etc. They do not mention Śiva as the giver of mokṣa, etc.

Here, we have not discussed that topic out of fear of diffusion. The statements "yathā vedeṣu-", etc., are not authoritative because their meaning is wholly refuted by the śrutis, sūtras, smṛtis, itihāsa, and the purāṇas. Therefore, the division of the purāṇas into sāttvika, etc., which is described in those statements, should not be accepted. Only the division of the purāṇas, which is described in the Padma Purāṇa, etc., and which is favoured by the śrutis should be accepted. The tāmasa purāṇas such as the Matsya Purāṇa, etc., are not authoritative. Those purāṇas are composed for

praising Śiva and, therefore, their meaning is not true. Hence, Śiva cannot be comprehended with the term "nārāyaṇa" on the basis of the etymologies given by the statements in those purāṇas.

Moreover, consider the words "śukla" (white), etc. There are many usages in which such words are seen to refer to the subject that possesses those qualities. The lexicon, whose sole purpose is to determine the power of signification of words, mentions that the words "śukla", etc., signify the quality of whiteness, as well as the possessor of that quality. ("guṇe śuklādayaḥ..."). However, the terms "śukla", etc., are understood as signifying the quality itself because of the brevity in signifying the meaning of quality. Specific (i.e., not generic) qualities do not signify the possessor of that quality because possibility of such interpretation is cumbersome. That meaning, which is understood exclusively from a word, is the meaning of that word. Otherwise, the power of indication would be destroyed.

The logicians said that in understanding the words such as "saindhava", etc., there is no alternative but to understand the word "saindhava" as having separate powers of signification in the sense of horse and salt. When it is possible to explain the usage by resorting to the power of indication, it is not right to imagine many meanings. And, therefore, the word "saindhava" does not refer to the possessor of the quality with its power of signification. "Saindhava" refers to "horse" with the power of indication. The primary power of signification refers to the quality only. The lexicon intends to show the meaning established with the power of indication.

The grammarians also intend to show that the words "śukla", etc., refer to the quality (of whiteness, etc.) with

their power of signification. That is why they said that the suffix "matup" (in the sense of "possessing") after the words denoting qualities is elided in the words, which denote "the possessor of that quality" ("guṇavacanebhyo matupo lugiṣṭaḥ").

Our partisans also accepted that the words that signify adjectives, which are not separately established, may refer to the "qualified" by extension, but discarded the idea that the signifying power of each word may be extended to refer to the "qualified".

Your partisans also explained the separation of the terms for quality ("śuklaḥ": white) and the possessor of quality ("paṭaḥ": cloth) in expressions such as "śuklaḥ paṭaḥ" (white cloth) by recognizing that the signifying power of all words does not point to the "possessor of that quality". Although "the act of acquiring" and that, "which is being acquired" reside in the same locus, and are identical in the sense that their existence is not separate because they reside in the same locus, the "quality" and "that, which is qualified" are different.

Thus, even the lexicon, whose sole goal is to determine the power of signification of words, does not accept that one can comprehend the "qualified" with words possessing many powers of signification. "Qualities" are different than the "qualified". The term "nārāyaṇa" is not seen as referring to Śiva in any places other than the laudatory statements you cited. Such use is not seen in the stories, purāṇas, śrutis, or in the worldly usages. Therefore, the names "nārāyaṇa", etc., cannot be understood as referring to anyone else. Even if one argues that the passages specifically describing the ultimate Brahman are about the Supreme Brahman, your

story about comprehending Śiva from the term "nārāyaṇa" on the basis of the etymologies you cited is certainly discarded.

It is not justifiable to explain that words have more than one meaning. That is why all the Pūrva Mīmāmsakas unanimously say that the term "pṛṣṭa" refers to Rathāntara, etc., with the power of indication. The term "pṛṣṭa" is established as a name of a laudatory hymn in the Citrādhikaraṇa. In some places such as "kvacit pṛṣṭairūpatiṣṭhate" it is used in the sense of Rathāntara with the power of indication. The laudatory statement in the śruti "apo vā ṛtviyamārcchan tāsām vāyuḥ pṛṣṭhe vyāvarte", tells about the reason for using the term "pṛṣṭa" to refer to Rathāntara. This laudatory statement becomes meaningful by explaining the above use of "pṛṣṭa". The Pūrvamīmāmsakas determined that the term "pṛṣṭa", which is established as a name of a "stotra" in "na rathāntarādau", refers to Rathāntara with its power of indication.

Thus, in the matter about a usage in an śruti, explanation in the heard laudatory statement determined that the term "pṛṣṭa", which is established as a name of a "stotra", is used in the sense of Rathāntara with its power of indication.

Similarly, the term "nārāyaṇa", which is established by the lexicons as the name of Viṣṇu only, may be understood as referring to Śiva with its power of indication, and not with its power of signification. Experts in Mīmāmsā should know that it is not possible to assign many primary meanings to words, because it is cumbersome.

Śiva is the subject of discussion of derivations in the passages of the Śaiva purāṇas that are in praise of Śiva, and are cited by only you. Only you understand him as referred

to by the term "nārāyaṇa" in the laudatory passages from the cited Śaiva purāṇas.

Besides, the Manu Smṛti uses the term "nārāyaṇa" to describe Viṣṇu because He abides in the causal waters ("āsīdidam tamobhūtamaprajñātamalakṣṇam. apratarkyamavijñeyam prasuptamiva sarvataḥ. apa eva sasyādau tāsu vīryamapāsṛjat. tadaṇḍamabhavaddhaimam sahasrāmśusamaprabhamam. āpo nārā iti proktā āpo vai narasūnavaḥ tāyadasyāyanam pumstena nārāyaṇassmṛtaḥ"). The Manu Smṛti was composed for providing true answer to the query about how and from whom the universe was born. It is proclaimed as the most authoritative text ("yadvai kimca manurava dattabhdeṣajam": Whatever Manu said, that is medicinal). It seems that even the statements that you yourself cite ("viṣṇussvayambhurbhagavānù") describe Viṣṇu as abiding in the causal waters. One cannot describe two gods as the cause of the universe. This Manu Smṛti is well known and is quoted by your partisans such as Appayya Dīkṣita. Any smṛti that is against the meaning propounded by Manu is cut down ("manvārthaviparītāttu yā smṛtissā śasyate"). If in conflict with the Manu Smṛti, another smṛti becomes ineffective. If in conflict with a smṛti, purāṇa becomes ineffective. If in conflict with the Manu Smṛti, a purāṇa will be completely ineffective. If in conflict with a sāttvika purāṇa, the tāmasa purāṇa is ineffective. Merely laudatory parts are especially ineffective. Thus, the passage you cited ("sarvanāmnām gatirviṣṇureka eva janārdanaḥ. na tu nārāyaṇādīnām nāmnāmanyatra sambhavaḥ. ṛte nārāyaṇādīni nāmāni puruṣottama. prādādanyatra bhagavān rājevarte svakam puram") is from a tāmasa purāṇa. It is in conflict with other

purāṇas. It can be otherwise established as being in praise of Śiva. It is completely ineffective because it is in conflict with the Manu Smṛti, which is pre-eminent over all. Therefore, the term "nārāyaṇa" cannot be understood as signifying Śiva. The term "nārāyaṇa" does not have the signifying power to refer to Śiva on the strength of the above passage.

There are two statements: "āgrayaṇādgṛhṇāti", and "ukthyānnirgṛhṇāti". Agrāyaṇa: the first soma libation at the Agniṣṭoma sacrifice; Ukthya: a libation at the morning and mid-day sacrifice. Ṣoḍaśī: one of the Samsthās of the Soma ceremony; Samsthā: the basis or essential form of a sacrifice.

Now, a problem arises: Ṣoḍaśī can be taken from both the Agrāyaṇa and the Ukthya. Then there is a statement from another school: "tam parāncamukthyāt ṣoḍaśinam gṛhṇāti". In order to avoid any conflict with this statement, the Mīmāmsā determined that the above-mentioned two statements should be understood as "one takes ṣoḍaśī from agrāyaṇa after the ukthya").

Similarly, for recognizing the excellence of the Manu Smṛti, here also, one should understand the description of Śiva as abiding in the causal waters in the following manner: Śiva is not different from Nārāyaṇa, and, therefore, is described as abiding in the causal waters. Once it is established that He is not different from Viṣṇu voiced by the term "nārāyaṇa" because He abides in the causal waters, it should be noticed that this etymology does not establish that the term Nārāyaṇa signifies Śiva. You may say, "Nārāyaṇa is called "nārāyaṇa" because He abides in the waters that are produced. Therefore, the Supreme God cannot be called 'nārāyaṇa'." From the statement you cited, one does not

comprehend that Nārāyaṇa abides in the produced waters. What it says is "adbhiḥ kṛtam": made by the waters. Even if Nārāyaṇa is described somewhere as abiding in the produced waters, it does not hurt his description as abiding in the causal waters (according to the nyāya "adhikam tu praviṣṭam taddhāni". Besides, we do not see any statement that negates Nārāyaṇa's abiding in the causal waters.

Besides, a question arises: is Śiva, who is one of the three deities, the intended object of signification by the term "nārāyaṇa", or some other Śiva? Not the first one. Thus, in the passages you cited, there are statements, which describe the Supreme Brahman as the impeller of Brahmā, Viṣṇu, and Maheśvara. There are statements, which describe the root that releases the seed, which is the supporting stem of the First Creation. God is described as "One". As mentioned in the Janmādyadhikaraṇa (Brahma Sūtra), He is perceived as Creating, Preserving, and Destroying under the sway of the guṇas. He is described as the First God, Unborn, Support of the multitudes of naras (individual souls), Grantor of Liberation, Independent, Great God, Brahman, higher than all, Destroyer of all, Omnipresent. He is referred to with the term "bhagavat" (blessed), and with the sound 'om'. These are the signs of the Supreme Brahman. These will be refuted if they are understood as describing one of the three deities. The second alternative is also not acceptable. First you asserted that the term "nārāyaṇa" refers to the three deities, and then say that it refers to God other than the three deities. This is incongruous.

One should not say, "Śiva, who is among the three deities is identical with the Supreme Brahman and is, therefore, described with the adjectives that describe the Supreme Brahman."

Such an interpretation would conflict with the chapters that describe the greatness of One God, other than the three deities. The above passages mainly describe Śiva, who dissolves the universe at the urging of Parama Śiva. He is not understood as identical with the Supreme Brahman. Therefore, such an interpretation cannot be justified.

One should not say, "The term 'nārāyaṇa' in the cited passages signifies Śiva, who is other than the one among the three deities. It is in the form of superimposition of 'Śiva' among the three deities on the other deities."

Even if there is superimposition of one on another, it is known that the term "nārāyaṇa" signifies only Viṣṇu, and therefore, it cannot be established that it signifies Śiva other than the one among the three deities. On the contrary, it establishes that the term "nārāyaṇa" signifies Viṣṇu only. The Brahman beyond the three deities is without any attributes and cannot be expressed with words. One cannot establish that it is expressed with the term "nārāyaṇa", which is based on etymology. The Supreme Brahman cannot be described as having the properties that are expressed with the etymology. All the properties described in the statements become nullified in the case of the Supreme Brahman. One would have to understand the statements as describing something that is not real, or merely praising the Brahman without any attributes by indication. We would not grasp any meaning as signified by the term "nārāyaṇa". And all the examples will be futile.

One should not say, "Even if the term 'nārāyaṇa' does not signify Śiva, who is among the three deities, let it signify Śiva with attributes, who is other than the three deities."

There is no evidence that Śiva is the one, who is above the three deities. It is possible to say that Nārāyana is the one who

is real ("sṛṣṭisthityantakaraṇīm brahmaviṣṇuśivātmikām sa samjñāmyātibhagavānekaevajanārdanaḥ.brahmaviṣṇuśivā brahman pradhānā brahmaśaktayaḥ").

One should not say, "Here, the term 'Śiva' is used to signify the Brahman that is beyond the three deities. Therefore, all the terms such as 'Nārāyaṇa', 'Śiva', 'Brahmā', etc. signify Him only."

There is no purpose in imagining that the terms signifying the three deities signify the Brahman, which is beyond them. This also will cause conflict with the lexicons.

One should not say, "Even if we decide that there are additional meanings other than the ones mentioned in the lexicons, that does not negate the meanings listed in the lexicons. Therefore, there is no conflict. Besides, there is a purpose, namely, description of one deity with the terms 'Nārāyaṇa', 'Śiva', etc., in the Vedas."

There would be a problem in establishing that your "Attributeless" is the goal of knowledge of Vedānta. You accepted that the purāṇas are of three kinds. Your position would be rejected if we understand the purāṇas as being about the Brahman beyond the three deities. That also would refute all the statements, which describe the purāṇas as of three kinds. If we accept that with the power of indication, the "Attributeless Brahman" is the goal to be sought in the Vedanta, it is possible to explain that the terms "nārāyaṇa" etc., which are established by the śrutis, etc., refer to the "Attributeless Brahman" with their power of indication although they refer to each of the three deities with their power of signification. Therefore, it would be futile to accept that all the terms signifying the three deities signify a deity with attributes, that is beyond the three.

In the other view, if the above explanation is not accepted, it is possible to explain that each term among the terms "nārāyaṇa", "Śiva", etc., refer to one particular deity with the power of indication. If the above explanation is accepted, the terms "nārāyaṇa", "Śiva", etc., refer to the individual deities with their power of signification. Thus, it is possible to explain all the Vedānta scriptures as being about their particular desired deity. However, in your view, all terms refer to the "Attributeless Brahman" with the power of indication. There is a fault in your reasoning that power of indication is required to understand the meaning of all the terms. Such use of the power of indication is refuted in your own learned tradition. Besides, there will be a problem that the "Attributeless Brahman" would not be understood as the goal of knowledge in the Vedānta.

Therefore, since it is not possible to understand the terms "nārāyaṇa", etc., as referring to anyone else other than the three deities, one should understand them as praising the "Attributeless Brahman". Thus, the term "nārāyaṇa" cannot be understood as signifying Śiva. Therefore, it is futile to cite those passages.

This is the summary.

Conclusion

The etymology, i.e. the first and the second etymologies contain many references, which describe the signs of the Supreme Brahman. The third etymology also describes the signs of the Supreme Brahman as seen in the corrective statement "sāmbassatyādilakṣanaḥ". The second etymology states: "nārāṇāmayano yasmāttena nārāyaṇaḥ smṛtaḥ". The Supreme Brahman is in all forms. This property is secondary

in the second etymology. In the first etymology also, according to the "āgrayaṇādgrahaṇanyāya", one should accept the meaning that is in harmony with the Manu Smṛti, etc. Thus, there is comprehension of the Supreme Brahman in all the three etymologies. Therefore, they cannot be understood as referring to Śiva among the three deities and the meaning accepted by you cannot be established.

Now, in our view, Nārāyaṇa is the Supreme Brahman. The term "nārāyaṇa" signifies Nārāyaṇa alone. If, as you suggested, the terms "nārāyaṇa", etc., are understood as referring to the Supreme Brahman, the etymological meaning would be refuted. Therefore, those references should be understood as being in praise of the Supreme Brahman. Therefore, there is no chance that the term "nārāyaṇa" signifies the Supreme Brahman. Your Appayya Dīkṣita himself has many times refuted the view that the etymologies and usages establish the meaning with their power of signification. And even if, somehow, it is understood that they establish the meaning with their power of signification, the statement "na tu nārāyaṇādīnām nāmnāmanyatva sambhavaḥ" specifically states that the terms "nārāyaṇa", etc., cannot be used in any other sense. Other faults also have been pointed out previously. Therefore, the etymologies you cited do not establish the meaning with their power of signification. Besides, they do not have the authority because they belong in the tāmasa purāṇas.

After examining conflict with the Mīmāmsādhikaraṇa, the terms "nārāyaṇa", etc., have been explained as signifying Śiva by citing your etymologies and usages. However, because the term "puruṣa" is about Nārāyaṇa,

while considering the Puruṣa Sūkta, the Vedic etymology says, "pūrvamevāhamihāsamiti tatpuruṣasya puruṣatvam" (I was here before, that is the puruṣa-hood of the Puruṣa). In the etymologies in the purāṇas ("puruṣamajñe śarire'smin śayanātpuruṣo hariḥ. śakārasya śakāro'yam vyatyayena prayujyate"), in general statements in important purāṇas ("bhagavāniti śabdo'yam tathā puruṣa ityapi nirupādhī ca vartete vāsudeve sanātane", "anyatra hyupacārataḥ rūḍhyā vakti janārdanam"), in Vedic usages such as "puruṣadevatya" in Purāṇic usages such as "yasmācca madhye puruṣah parasmāt", and in the examples cited by us the terms "nārāyaṇa", etc., do not have power of signification to refer to Śiva. Appayya Dīkṣita composed this treatise involving the Mīmāmsādhikaraṇa because the terms "nārāyaṇa", etc., do not have the power of signification to refer to Śiva.

You should not say, "The term 'puruṣa' reminds one of Nārāyaṇa. Therefore, it signifies Nārāyaṇa."

It is not established that the term 'puruṣa' especially signifies Nārāyaṇa. The Abhidhānakośa says, "puruṣāvātmamānavau". ("The word 'puruṣa' means the soul and a human being.") There are many such usages of the word "puruṣa" in the Vedic as well as non-Vedic literature. Therefore, it is necessary that we understand it as signifying the Self. It can be explained that the term "puruṣa" is used to refer to Viṣṇu because of that. There is no reason to imagine that the term "puruṣa" refers to Viṣṇu with its signifying power. The cited statements can be explained as laudatory because there are many references to the qualities such as total independence, etc., of the "puruṣa". Therefore, the term "puruṣa" does not have the specific power of signification to denote Viṣṇu on the basis

of usages and etymologies. This topic is not discussed here completely because of fear of diffusion. You should see it in the "karṇāmṛta", etc.

Thus, the etymology given as cited by Appayya Dīkṣita is in conflict with many places in his books, is not seen in his old books, and is not cited by our partisans. Therefore, one should regard it as an insertion by the modern, not so learned writers. Even after accepting that the specific usages, which contain the above etymology in his treatise, do not signify Nārāyaṇa with their power of signification. We have established that the term "puruṣa" refers to Nārāyaṇa.

Similarly, you should be satisfied that the term Nārāyaṇa in the usages and etymologies you cited does not have the power of signification to signify Śiva.

Moreover, you mentioned that the term "puruṣa", which occurs in many usages in the śrutis and important purāṇas, in many specific statements from the important purāṇas, in the etymologies in the śrutis and important purāṇas, does not have the power of signification to signify Nārāyaṇa. Then the term "nārāyaṇa", which appears in the usages and etymologies you cited and which are in the laudatory sections in the tāmasa purāṇas that are in conflict with the sāttvika purāṇas, important śrutis, smṛtis, itihāsas, etc., do not have the power of signification to signify Śiva. This is established with the Kaimutikanyāya ("the rule of 'how much more?' or how much less?' arguing *a fortiori*"). [Monier-Williams Sanskrit-English Dictionary, p. 311, col. 2].

Thus, Narabhojalāyana says, "nārāyaṇastvam na hi sarvadehinām. ātmāsyadhīśo'khilalokasākṣī": ("You are Nārāyaṇa. No, you are the soul of all, the Lord, the witness of the whole world.") There are many etymologies such as

"teṣāmayanabhūtatvāt..." ("Because He is their support, their refuge"), "narājjātāni tattvāni nārāṇīti vidurbudhāḥ" ("the elements were born from Nara. That is why the wise-men know them as 'nāras'."). In those statements, Nārāyaṇa is described as immanent in all, the witness of all, the cause of the whole world, and the giver of liberation. You accept this. The author of the Brahma Sūtras ("sūtrakāra",) determined that those are the properties of the Supreme Brahman. Your commentators also said the same thing. "Being the cause of the universe" is the sign of the Supreme Brahman. This description applies to Nārāyaṇa alone. This is naturally understood from the statements in many Upaniṣads, which contain the terms "nārāyaṇa", "viṣṇu", "vāsudeva", etc. For example, "eko ha vai nārāyaṇa āsīnna brahmā neśānaḥ", "nārāyaṇād brahmo jāyate", "nārāyaṇād rudro jāyate", "viṣṇustadāsiddha...va niṣkalaḥ". In the chapter on the Immanent God ("antaryāmiprakaraṇa"), it is naturally understood that the description of immanence in all, which contains the term "nārāyaṇa", applies to Nārāyaṇa alone ("eṣa sarvabhūtantarātmā apahatapāpmā divyo deva eko nārāyaṇaḥ'). Viṣṇu appears to be of the "all-pervading" nature of the Supreme Brahman ("antarbahiśca tatsarvam vyāpya nārāyaṇaḥ sthitaḥ"). He is the one who is described as the best of all, the soul of all ("viśvataḥ parmam nityam viśvam nārāyaṇam..."). In laudatory statements such as "mātā pitā bhrātā nivāsaḥ śaraṇam suhṛt", "gatirnārāyaṇaḥ...", He is described as the refuge of all, the friend of all, the goal to be attained, which is the nature of the Supreme Brahman. Then there are statements from the lexicons such as "kṛṣṇonantaḥ keśavo muñjakeśaḥ", and usages such as "anantam avyayam kavim..."

[Mahānārāyaṇa Upaniṣad XI:7]. The term "ananta" is established as the name of Viṣṇu. The statement, which investigates the nature of the Supreme Brahman, contains the term "ananta" with the accusative declension. Absence of distinction caused by the threefold components (the three guṇas) and omniscience ("brahmaṇo vipaścite") is the very nature of the Supreme Brahman. Viṣṇu appears to be of that nature. He is understood to be the Grantor of Liberation ("tamevam vidvān amṛta iha bhavati", "rudram tu sārathīkṛtvā mokṣamicchejjanārdanāt"). This is the nature of the Supreme Brahman. These descriptions of the Supreme Brahman cannot be understood as referring to two deities. All this is agreed upon. You yourself also have not accepted Śiva as the Supreme Brahman whether the Śiva is one of the three deities, or someone else. We have discussed all this at length many times. We are not writing about it here out of fear of diffusion.

The etymology "narāṇāmayano yasmāt" (from whom beings originate), etc., is among the etymologies you cited. Such etymologies indicate that Śiva is described as of the nature of the Supreme Brahman, and then understood as meant by the term "nārāyaṇa". All the properties of the Supreme Brahman are described in all the śruti statements, which contain the terms signifying Nārāyaṇa. According to our view, He is the Supreme Brahman. No one has accepted that both deities can be the Supreme Brahman. Even the Śaivites describe that Viṣṇu is the immanent god and is the material cause. Your partisans also have not accepted that Śiva, either from among the three deities, or some other deity, is the Supreme Brahman. Your own reasoning refutes the meaning of the etymologies you cited. One should accept that they are not authoritative because they are from

the tāmasa purāṇas, or they are meant to be in praise of Śiva. Therefore, those statements, on the ground of their being true statements, cannot establish that the term "nārāyaṇa" signifies Śiva. Now, it is enough discussing a small matter in too many words.

You did not cite any etymology in support of the view that the term "nārāyaṇa" signifies the four-faced god. You only cited a passage from laudatory chapters. That too appears in the chapter lauding Brahmā. The chapter is in praise of "non-existence" ("asadarthavāda"), which refutes the argument about the cause of the universe, etc. That passage cannot lead to the comprehension that the term "nārāyaṇa" signifies Brahmā. Even if, somehow, you assemble some etymology, it would be proven otherwise according to the methods discussed before. Therefore, it would also not lead to comprehension that the term "nārāyaṇa" signifies Brahmā. Therefore, according to the lexicons, etymologies in the Purāṇas, specific statements, and Vedic and non-Vedic usages, the term "nārāyaṇa" is specific to Viṣṇu alone. When we determine that the term "nārāyaṇa" refers to Viṣṇu, its analysis as "nāram jīvasamudāya ayatyenam" ("nāram" = multitude of the individual souls, returns to him) is not appropriate. The statements from the Śānti Parva and the Padmottara Purāṇa, which you cited contain a form with the genitive case ending. Therefore, it should be a compound involving the genitive case. That would not be the compound desired by you. And the compound you are making would not be correct because it is against the grammar.

Now, you may interpret the term "nārāyaṇa" as follows: "He comes to the state of an individual soul for sport." This

interpretation is also inappropriate. The lengthening of the initial vowel would not be possible in this interpretation. Also, the etymology would require us to understand that the focus is on the abstract member of the compound ("the state of being an individual soul"). And it is not derived in that manner. It is not correct to introduce a difficult interpretation when it is possible to interpret it as a bahuvrīhi compound, which naturally follows the etymology.

You may say that the word "nārāyaṇa" can be split as "naram = jalam ayati ("He reaches 'nāra', i.e. water"). Here the initial vowel is long in the stem itself. This would explain the word "nārāyaṇa". The term is not connected to "nārāyaṇa", who is a god.

The above argument is also not valid.

Thus, there is a statement in the tāmasa Śiva Purāṇa cited by you: "tayā saha jale svapan". This statement uses the form "jale", which is in the locative case in the sense of locus. It suggests that the term "nārāyaṇī" is formed with a bahuvrīhi compound. Actually, the statement contains the word "saha" (i.e. "with") in "tayā saha". It suggests that the term "nārāyaṇī" is connected to "nārāyaṇa". Pāṇini Sūtra "pumyogādākhyāyām" [IV:1:48] states that the suffix "ṅīṣ" is added to a noun-stem when it is connected to a man. And the grammar states that this connection with a man is not necessarily in the form of a husband and wife. Connections other than that of a husband and wife are also intended when the connection with a man is mentioned. Therefore, it is possible to derive the form "nārāyaṇī". It is natural to understand the word "nārāyaṇī" in this sense because of the phrase "tayā saha" (with her) in the statement without having to resort to a separate derivation like "jale svapanti" (they sleep in the water).

Thus, there is no derivation of "nārāyaṇī" as "nāram jalam ayati" (the one who resorts to the water). The statement you cited naturally shows a connection with a man. Therefore, you cannot deny the connection with Nārāyaṇa. It is also incorrect to say that Viṣṇu attained the state of an Individual Self for pleasure. The state of an individual soul leads only to sorrow. It cannot lead to pleasure. And an independent person cannot possibly deliberately proceed towards one's own ruin. Therefore, one cannot explain that Nārāyaṇa comes to the state of an individual soul. If you say, "The sorrow is unreal ('mithyā')", there is nothing undesirable. Then why would anyone make an effort to abandon the state of an individual soul and become liberated? In the passages you cited, we hear about Śiva and the Brahman without any attributes becoming individual souls. Viṣṇu has not been mentioned as becoming individual soul. Accordingly, it is not correct to say that Viṣṇu becomes an individual soul. If the term "nārāyaṇa" were understood as denoting the meaning "He reached the state of being an individual soul", it would be a name of the individual soul, as the terms Śiva, etc., are. It would not be a name of Viṣṇu. Even though, as you say, the Brahman itself becomes "jīva" (individual soul), the word "jīva" does not refer to Brahman with its signifying power. Similarly, the term "brahman" does not refer to "jīva" with its signifying power. All words are established according to the difference in their conditioning factors.

Besides, according to your view, "īśvara" is the one who is reflected in "māyā" and "jīva" is the one who is reflected in "avidyā". Viṣṇu is included in the category of "īśvara" as the reflection of pure consciousness. Therefore, it is not appropriate to consider Him to be an individual soul.

According to our view, Śiva is understood as born from action. Śrutis such as "anahatapāpmā vā ahamasmi nāma me dehi", "nārāyaṇādrudro jayate", etc., support our view. Even when understood as the individual soul, Viṣṇu is understood to incarnate at will. Various authoritative statements support this understanding. (For example, "apahatapāpmā... nārāyaṇaḥ", "ajāyamāno bahudhā vijāyate", "tasya dhīrāḥ parijānanti yonim", "janma karma ca me divyam", "na mām karmāṇi limpanti", "icchāgṛhītābhimatorudeha", etc.) One does not sense his birth from any action. One comprehends him to be the original cause through statements such as "eko ha vai nārāyaṇāsīt", etc. And it has been established in many ways that the individual soul is not separate from the Brahman. Besides, He is not the individual soul. Therefore, to say, "Viṣṇu becomes the individual soul", is against the views of both of us.

Now let us look at the etymology of "nārāyaṇa" as "the child of Nara, the Supreme Soul", or "the child of Nara, the sage named Brahmā". This etymology also should be discarded. Even when your quotations denote the meaning you mentioned, that meaning does not derive from them. Also, the sages have given the derivation of the term. Only those explanations should be accepted. The word "nara" in its general sense does not signify the sage named Dharma. It may communicate such special meaning with its power of indication. The views that hold that the dative case termination affixed to the noun "nara" is not elided, are incorrect. When there exists a derivation given by the sages, that one should be accepted. It is not possible to understand the term "nārāyaṇa" as a compound in which a case termination is not elided without willful

interpretation. And in this particular case, a compound with a frozen case termination is not good. Compounding a noun with the dative case termination is limited to where there is mutation of the original form or state. The words "caturthī tadarthārthabalihitasukharakṣitaiḥ" from Pāṇini Sūtra II:1:36, states that a noun with dative case termination may be compounded with the stems 'artha', 'bali', 'hita', 'sukha', 'rakṣita', and with a noun stem in the sense of 'for it'. The sense 'for it' means the compound is formed when the mutation of the original form or state is the intended meaning. For example, "kuṇḍalāya hiraṇyam" = gold for the earring = "kuṇḍalahiraṇyam". Here, "hiraṇya" (gold) changes into the earring. When no such change occurs, there is no compounding. For example, "randhanāya sthāli" = a pan for cooking. There is no mutation and hence no compound. In the example "ahalyāyai jāraḥ" = lover of Ahalyā, the form "ahalyāyai", which has a dative, singular case termination, is a Vedic form. Therefore, you cannot cite it as an example.

And aśvattha is a manifestation ("vibhūti") of Nārāyaṇa. It is possible that nārāyaṇa could be a name of "Aśvattha". But when Nārāyaṇa is a name of Viṣṇu, there is no purpose in imagining that Nārāyaṇa is "Aśvattha".

The argument that the nameless and formless Supreme Soul receives the names Nārāyaṇa, etc., through contact with māyā, is also not correct. From the śrutis such as "nāmarūpe vyākaravāṇi", "nāmarūpe vyākarot", etc., we understand that the phenomenal world, which is a form of prakṛti and the names that conform to the forms were created. But God is not a form of prakṛti and is eternal. This is established with many proofs. The rise of such names and forms of

prakṛti is not impossible. That is why it is necessary to say, "He is without any names or forms, i.e., He is without any forms of prakṛti and without any names that conform to those forms."

Now, let us consider the statement "māyāyogena pañcadhāvasthitaḥ" ("He remained in five-fold forms through contact with the māyā.") Here also, the mention of five forms is in conflict with many proofs, which assert that the Brahman is eternal and not a product of prakṛti. It is not possible to understand God's nature as a modification of māyā, which is a form of the prakṛti. According to the statement "māyāvapusamjñānam" in the Vedanighaṇṭu, and according to "icchāgṛhītābhimatorudeha", the word māyā in "māyāyogena..." is certainly about His free will. Both the examples you cited are connected with māyā and, therefore, cannot serve as proofs in making determination about the term Nārāyaṇa. If you accept that He is under the sway of māyā, there will be a conflict with the description of Vāsudeva as eternal and pure in the same example ("vāsudevo dhruvaḥ śuddhaḥ"). It would mean that the term Vāsudeva refers to God in his pure, eternal form, and He is called Nārāyaṇa because of His contact with māyā. Thus, the statement, in the sense in which you cited, becomes like a rope you yourself brought to bind yourself.

It is inappropriate to say that the mantra with eight syllables ("om namo nārāyaṇāya") is a product of prakṛti because it has white colour ("saśuklavarṇamoṅkāram..."). Just as the Vedas are not the products of prakṛti because they are eternal, the mantra with eight syllables, which is a part of the Vedas and describes the eternal God, also cannot be a product of prakṛti. It is at the root of the manifestation

of names and forms in the world by God ("nāmarūpam ca bhūtānām kṛtyānām ca prapaṭcanam vedaśabdebhya evādau devādīnām cakāra saḥ"). Since there is no form in sound, for the facility of worshipping, the mantra with eight syllables is mentioned as "white". The term "nārāyaṇa" is not a product of prakṛti. This is a pointer.

Now, about your argument that the term "nārāyaṇa" refers to Śiva: You say, "He becomes 'nara', i.e., a human being for the protection of the world". That explanation is also inappropriate. The initial vowel would not be lengthened. The suffix 'lyuṭ' is enjoined after a verb to form an abstract noun, in the sense of an instrument, or locus. [Pāṇini Sūtra III:3:114, 115, 117] Examples: "hasanam" (abstract noun) = laughter or the act of laughing; "palāśaśātanaḥ" (instrument) = palāśa tree-cutting instrument; "śaktudhāni" (locus) = vessel for barley meal. The suffix 'lyuṭ' is not enjoined in the sense of an agent. Therefore, the word "nārāyaṇa" cannot be explained as formed with the suffix 'lyuṭ'. Hence, the word "nārāyaṇa" would have to be explained as formed by adding the suffix 'aṇ' "karmaṇyaṇ" [Pāṇini Sūtra III:2:1]. When a preposition, particle, etc., prefixed to the verb is its object, the suffix 'aṇ' is affixed to the verb. For example, "kumbhakāraḥ" = maker of jars. Here, "kumbha" = jar is the grammatical object of the verb "kṛ" = 'to do'. Here, the suffix 'aṇ' is affixed to the verb "kṛ" = 'to do'.

One should not say that the suffix 'lyuṭ' in the sense of an agent is possible because the rule Pāṇini Sūtra III:3:113 uses the term "bahulam", i.e., variously applicable. [Pāṇini Sūtra III:3:113, "kṛtyalyuṭo bahulam": the suffixes known as 'kṛtya' and 'lyuṭ' may be used in senses other than those enjoined.] This use arises out of helplessness. When it is

possible to understand the term as the well-known bahuvrīhi compound, one should not seek another explanation.

One should not say, "While explaining the Bhāgavata Purāṇa verse 'nārāyaṇastavam na hi sarvadehinām', the commentator comments on the phrase 'sarvalokasākṣī' in that verse. It is explained there that the phrase is about the derivative meaning 'naram ayati' = knows the whole world = Nārāyaṇa. Then it is explained that the term 'nārāyaṇa' is formed in the sense of 'nāram ayati' by applying the rule 'gatikārakopapādānām kṛdbhiḥ saha samāsavacanam prāk subutpatteḥ'. The Liṅgabhaṭṭīya also gives the same explanation ('nāram ayati')."

The sage means that Nārāyaṇa is the Supreme Brahman and the term "nārāyaṇa", which is preeminent among the terms denoting the Supreme Brahman, contains all the properties that specifically describe the Supreme Brahman and describes them with the signifying power of its components and with inference based on the circumstances. Thus, some characteristics are described with the tatpuruṣa and bahuvrīhi compounds. The phrase "adhīśokhila-lokasākṣī" is used with the intention of describing Him as the Lord and the Witness with the signifying power of its components. It is impossible to avoid the futility of those two adjectives without assigning such intention. According to the rule "ākṣepataḥ prāsādābhidhānikasyaiva grāhyatvāt" (One should accept the lexicographical meaning over the meaning arrived at by hinting.), it is appropriate to understand that the term "nārāyaṇa" means to describe His characteristics with the power of signification of its components. Although the term "nārāyaṇa", which is famously used to refer to Nārāyaṇa, can be understood as

being about Viṣṇu ("nāram ayati") with the rule "gatikārako..." out of necessity, the rule "gatikārkopa..." is occasional. It is not applied in the usages such as "dharmakrītā", etc., but is applied in the usages such as "aśvakrītā", etc. out of necessity. It cannot be applied to interpret the term "nārāyaṇa" in the sense of Śiva. There are no well-known accepted usages in which the term "nārāyaṇa" refers to Śiva. In order to refer to some special subject, one cannot freely assign a bad meaning, which is contrary to the śāstras, to a word when it has another well-known meaning. The examples you cited ("sadyassyandamānāḥ..., samudrāyaṇāḥ..." etc.) are not subject of the rule "gatikārakopapadānām...". The retroflex 'na' in those words can be explained because they are bahuvrīhi compounds and a name has been given to them. Or, the retroflex 'na' in those forms is due to their being Vedic forms. Therefore, those forms cannot be used as examples here. Thus, the rule "gatikārakopapadānām..." does not apply here. One must say that these are bahuvrīhi compounds, etc. The power of signification of the etymologies you cited has been refuted many times. The sūtra "pūrvapadāt samjñāyām agaḥ" ['Pāṇini Sūtra VIII:4:3 says that the dental 'n' changes into the retroflex 'n' if 'r' or 's' is in the previous word. There is no change if the consonant 'g' intervenes. The change mentioned in this sūtra takes place only in the case of names.'] does not apply here because we are talking about purely etymological meaning. Therefore, the dental 'n' cannot change to the retroflex 'n'. Besides, according to the rule "usage supersedes the derivation" ("rūḍhiryogamapaharati"), there is no possibility of the term "nārāyaṇa" being in the sense of Śiva. Therefore, this whole effort is futile.

The argument that the term "nārāyaṇa" is derived as "the male offspring of the Sage Nārada, i.e., 'Śilāda'" is also not respectable. The cited statement only says that Śiva was born as Nandi. There is no derivation of the term "nārāyaṇa". There is not even a hint that it is a proper name. The rule "rūḍhiryogampaharati" (custom supersedes derivation) refutes it. And "nārāyaṇa" would have to be understood as the name of Nandi. Since there are differences in conditioning factors, one should speak of only the established usages. Otherwise, names of Nandi also would have to be understood as names of Śiva. Besides, the word "nara" does not signify the Sage Śilāda. If words that have general meanings are interpreted as having some special meaning, common nouns such as "caitra", "putra", etc. also can be interpreted as having special meanings. Then, there would be no rules.

The next interpretation is as follows: "'nāram' = 'gaṅgājalam'= water of the Gangā; he abides in it. That is why He is Nārāyaṇa." It is also inappropriate. The word "nāra" does not signify "the water of Gaṅgā". The purely derivative meaning does not explain the change from dental 'n' to retroflex 'n'. It also does not explain why the word is in masculine.

It is also inappropriate to understand the term "nārāyaṇa" as signifying Brahmā and explain it as "nāram = jalam ayate: he goes to 'nāra', i.e. waters." The cited statements only describe Him as abiding in the waters. There is no etymology. And even if there were an etymology, it would not refer to Brahmā with the power of signification because of the defects mentioned earlier. Purely derivative meaning would be eclipsed by the faults mentioned earlier.

Then there is the interpretation: "Stems of the lotus coming out of His navel form his paths of coming and going". It is also not good. The cited statement does not give the derivative meaning of the term "nārāyaṇa". There is not even a hint that it is a name. And the change of the dental 'n' into the retroflex 'n' would be unexplained. Besides, to imagine that the sounds 'r' and 'l' are identical and therefore, interchangeable, is a subject matter of colourful puns. You cannot use that argument in our context because the context is about the statements by sages.

Words such as "nālikera", etc., cannot serve here as examples because those are Vedic words. Therefore, it is totally inappropriate to say, "The term 'nārāyaṇa' is common to all the three deities." The term "nārāyaṇa" is very specific to Viṣṇu alone. The lexicons, etc., support this.

Now, let us consider the argument that "all names may be used to refer to all three deities because all the three deities are reflections of one consciousness. It is possible to use the names of all three deities to refer to each of them." This argument is also nice until considered. In this view also, you cannot avoid problems such as the lack of arrangement of all the characteristics mentioned by the Purāṇas, etc. Besides, our opponents have not accepted that the three deities are reflections of consciousness. You cannot treat it as accepted. Therefore, the argument that "all names signify all the deities," cannot be used to refute the view of our opponents.

Moreover, it is inappropriate to argue all three deities are reflections of one consciousness. The statements and derivations you cited speak of Śiva as having the signs of the Supreme Brahman, as being the Creator of Brahmā, Viṣṇu,

and Maheśvara, as being Immanent in All, as assuming the human form for sport, as the cause of the whole universe, etc. They speak of Viṣṇu also as the giver of liberation and immanent in all beings, which is the description of the Supreme Brahman. They describe Brahmā also as the Lord of the Universe, which is a sign of the Supreme Brahman. Thus, there is a conflict with your own treatise, which describes Śiva as the Supreme Brahman.

Besides, a question arises: are the three deities reflected in māyā, or in avidyā? The first alternative is not correct. Your doctrine says, "Īśvara is the reflection of consciousness in māyā." You argue in your book that Viṣṇu is an individual soul. If you accept the first alternative, there would be a conflict with this argument. The second alternative is also not correct. Your doctrine says, "individual soul is the reflection of consciousness in avidyā." If you accept the second alternative, there would be a conflict with your treatise, which maintains that Śiva is not an individual soul by describing it as the Creator of Brahmā, Viṣṇu, and Śiva, and by describing it as assuming a human form for sport.

Moreover, even if one were to accept that the three deities are reflections of one consciousness, a question arises: do you accept the three deities as different according to the difference in conditioning factors or not? The first alternative is not acceptable. Even if the individual souls are reflections of consciousness, you will certainly have to say that because of the difference in the conditioning factors, the names of Śiva cannot signify Viṣṇu and the names of Viṣṇu cannot signify Śiva. For example, an individual, whose name is Caitra, cannot be referred to as Maitra, and vice versa.

The second alternative is also not acceptable. If you were to say that they are not different, the usage that they are "three" is inexplicable. Our scholars have many times refuted the doctrine of "bimbapratibimbabhāva" (the condition of the original and its reflection) with arguments such as: (1) It is not possible that a formless can reflect into formless; (2) Since there is no difference between the original and its reflection, the arrangement of "with attributes" and "without attributes", "ignorant" and "omniscient" would not be possible. And they gave different, unrefuted meanings of the examples you cited in support of your arguments. They refuted the meaning, which you desire.

They also refuted the doctrine that there is no difference between the individual soul and God, and explained with proofs the difference between the individual soul and God. They properly justified the view that the phenomenal world is real by many times refuting the view that the phenomenal world is unreal. Our scholars have properly refuted the "avacchedaka" view also. We have not written down all of this because the book would be too long.

Even if you argue by resorting to the "avacchedaka" view, the same faults, which we mentioned while criticizing the "bimbapratibimbabhāva", are seen in the "avacchedaka" view also. So, do not hope to succeed by resorting to that view. The followers of Vivaraṇa and Bhāmatī have refuted the views "bimbapratibimba" and "avacchedaka", which are accepted by Vivaraṇa and Bhāmatī, themselves.

Therefore, we have to say that the names denoting each particular deity signify only that particular deity. Therefore, the argument that each deity may be referred to by the names of all three deities is not acceptable. This is established.

Salute to Śrī Rāmānuja.

APPENDICES

Appendix 1

A Note on Vijayendra Tīrtha and Appayya Dīkṣita

When the Muslim Bahmini Sultanates[1] defeated the Vijayanagar Empire in the Battle of Talikot in 1565 CE, many scholars and artists who had received patronage by its emperors, fled to safety into the Tamil country. The Nāyaks of Tanjore and Madurai who were initially the feudatory vassals of the Vijayanagar emperors, later became independent spin-off kings after the defeat of that empire. These Nāyakates became the new protectors of Hinduism in the deep south of the subcontinent.

During the reign of Sevappa Nāyaka [1532-1580 CE], the Nāyak of Tanjore, three savants graced his court. They were: Vijayendra Tīrtha [1514-1595 CE], Kumbhakoṇam Tātācārya [1545-1630 CE] and Appayya Dīkṣita [1520-1591 CE]. Sevappa Nāyaka regarded them as the three jewels of his court. Vijayendra Tīrtha was a Mādhva-Vaiṣṇava,

---

[1] Adil Shahi Sultanate of Bijapur, Barid Shahi Sultanate of Bidar, Imad Shahi Sultanate of Berar, Nizam Shahi Sultanate of Ahmednagar, and Qutb Shahi Sultanate of Golconda.

Tātācārya was a Rāmānuja-Vaiṣṇava, and Appayya Dīkṣita was from the Śivādvaita School of Śaivism. There used to be many triangular debates among these scholars quite frequently. The three scholars would ask Sevappa Nāyaka to choose between them. However, Sevappa Nāyaka would diplomatically reply that he could not choose one as he liked all three of his jewels.

Once when a dispute arose at Kumbhakoṇam (Tamilnadu) between the priests of the Śārangapāṇī[2] Temple who were Rāmānuja-Vaiṣṇavas and the Śaivite priests of the Kumbheśvara Temple over the exclusive use of the common temple tank called Hematīrtha Puṣkaraṇī, the two parties went to Vijayendra Tīrtha to arbitrate over the dispute since he was not only the senior-most scholar but a well-respected one as well as a member of a totally different sect than the other two. The Rāmānujites are extreme Vaiṣṇavas who do not worship any deity in the Śiva-parivāra. Similarly, the type of Śaivites who were in charge of the Kumbheśvara Temple at that time were extreme Śaivas under the leadership of one Emme Basavendra. These extreme Śaivas like their Vaiṣṇava counterparts did not worship any deity in the Viṣṇu-parivāra. The Mādhvas though Vaiṣṇavas by sectarian affiliation, have no qualms about worshipping any deity in the Śiva-parivāra. So, it was

---

[2] Śārangapāṇī means "the holder of the Śāranga bow" which refers to Viṣṇu. This word ought not to be confused with Sārangapāṇī meaning "the holder of a deer" which refers to Śiva. The word "Sārangapāṇī" (Śiva) is more common than the word "Śārangapāṇī" (Viṣṇu) in India. Indians who are not learned in the sacred lore of Hinduism, often confuse "Śārangapāṇī" for "Sārangapāṇī".

quite understandable that the two quarrelling parties came to the illustrious Madhvite abbot for arbitration.

Vijayendra Tīrtha ruled that the temple tank should be shared equally by both parties. However, the Śaiva leader Basavendra displeased with the ruling is said to have put stone-lingas and basava-images (both of which are Śaiva symbols) into the tank so that the Rāmānujites would not be able to use it. The Rāmānujites it is said complained to Vijayendra Tīrtha who went to the tank and is said to have uttered mantras. The temple tank then yielded sālagrāma-stones and cakra-images (both of which are Vaiṣṇava symbols). Hence, Vijayendra Tīrtha again ruled that both parties should use the tank. The tradition is that the Rāmānujite priests of the Śārangapāṇī Temple were so grateful to the Madhvite abbot that they allowed the Madhvites to do the daily naivedya pūjā at the Śārangapāṇī Temple which purportedly continues to this day.

Vijayendra Tīrtha was named as "Viṭṭhalācārya" by his parents. He became an ascetic and was ordained under the monastic name of "Viṣṇu Tīrtha". He studied under Vyāsa Tīrtha [1478-1539 CE], the brilliant scholastic-doctor of the Madhva-Vaiṣṇava tradition as a whole, and the abbot of a Madhvite maṭha. When Surendra Tīrtha, the abbot of another Madhvite maṭha, came to Vyāsa Tīrtha to ask for an able successor, the latter "gifted away" Viṣṇu Tīrtha to him. Surendra Tīrtha renamed Viṣṇu Tīrtha as "Vijayendra Tīrtha". Upon Surendra Tīrtha's departure from this world, Vijayendra Tīrtha became the abbot of that institution in 1539 CE. He remained so for over half a century until his departure from this world in 1595 CE. His mortal remains lie enshrined at Kumbhakoṇam [Tamil Nadu].

Vijayendra Tīrtha wrote many works. Some of these are:

1. Commentaries on the 10 original treatises of Mādhva
2. Commentaries on the three original treatises of Vyāsa Tīrtha
3. *Madhvatantramukhabhūṣaṇa* [a polemical work defending the tenets of Madhvaism against the criticisms of it by his rival Appayya Dīkṣita]
4. *Paratattvaprakāśikā* [a polemical work upholding the supremacy of Viṣṇu over Śiva as the Supreme Being and a reply to the counter-claim made by his Śaiva rival Appayya Dīkṣita]
5. *Bhedavidyāvilāsa* [a polemical treatise defending the concept of difference and a criticism of the *Bhedadhikkāra* of Nṛsimhāśrama, the Advaitic polemicist who criticized the doctrine of difference]
6. *Siddhāntasārāsāviveka* [a polemical treatise criticising the doctrines of Rāmānuja-Vedānta and Śivādvaita]
7. *Cakra-mīmāmsā* [a treatise defending the Vaiṣṇava (Rāmānujite and Madhvite) practice of branding one's body with the accouterments of Viṣṇu such as the cakra and śankha. It provides evidence from a wide variety of scriptural sources such as the Vedas, Pāñcarātra Āgamas, Purāṇas, etc.]
8. *Piṣṭapaśu-mīmāmsā* [a treatise upholding the use of dough shaped as animals for use in Vedic sacrifices instead of actual ones]
9. *Śaivasarvasvakhaṇḍanam* [a polemical treatise refuting the supremacy of Śiva over Viṣṇu depicted in the various episodes of the Śaiva Purāṇas]

10. *Subhadrādhananjaya* [a drama depicting the love and wedding of Kṛṣṇa's sister, Subhadrā, to the Pāṇḍava prince, Arjuna]

Appayya Dīkṣita was named "Vināyaka" by his parents. He studied under one Rāma-kavigal and soon became a great scholar in his own right. He was patronized by the Nāyaks of Gingee as well as by the Nāyaks of Tanjore. He too wrote many works. Some of these are:

1. *Siddhāntaleśasangraha* [a treatise that summarizes the works of all the Advaitic scholastics]
2. *Kalpataruparimaḷā* [a commentary on the *Kalpataru* of Amalānanda which was a commentary on the *Bhāmati* of Vacaspatimiśra which in turn was a commentary on the *Brahmasūtrabhāṣya* of Śankara]
3. *Caturmatasārasangraha* [a treatise summarizing the doctrines of the Madhvite, Rāmānujite, Śivādvaitic and Advaitic traditions based on their respective commentaries of the *Brahmasūtras*]
4. *Madhvatantramukhamardana* [a polemical work demolishing the tenets of Madhvism]
5. *Rāmānujamatasṛngībhanga* [a polemical work demolishing the tenets of the Rāmānujite tradition][3]
6. *Taptamudrāvidravaṇam* [a treatise severely decrying and demeaning the Vaiṣṇava (Rāmānujite and Madhvite) practice of branding one's body with the accouterments of Viṣṇu such as the cakra and śankha]

---

[3] The title is particularly caustic as it translates to "breaking the horns of the Rāmānujite tradition". It is an oblique reference to the sectarian forehead markings of the Rāmānujites.

7. *Śivatattvaviveka* [a work upholding the supremacy of Śiva over Viṣṇu]
8. *Śivārkamaṇidīpikā* [a commentary on the *Brahmasūtras* from the Śivādvaita standpoint]
9. *Rāmāyaṇasārasangraha* [a commentary on the *Rāmāyaṇa* extolling Rāma as an instrument of Śiva and refuting the Rāmānujite commentaries on the epic]
10. *Mahābhāratasārasangraha* [a commentary on the *Mahābhārata* from the Śaiva viewpoint wherein the *Bhagavadgītā* supposedly enunciates the supremacy of Śiva]
11. *Bhasmavādāvalī* [a treatise extolling the greatness of the sacred ashes and their wearing of it]
12. *Śivapurāṇatāmasatvakhaṇḍanam* [a work which refutes the view that the *Śiva Purāṇa* is a tāmasic work]

Appendix 2

The Pontifical Lineage of the "Rāyara" Maṭha

ŚRĪMAN MADHVĀCĀRYA [1238-1317 CE]

Common lineage shared with some other Madhvite maṭhas:

Akṣobhya Tīrtha [r. 1317-1365 CE]
Jaya Tīrtha [r. 1365-1368 CE]
Vidyādhirāja Tīrtha [r. 1368-1412 CE]
Kavīndra Tīrtha [r. 1412-1421 CE]
Vāgīśa Tīrtha [r. 1421-1429 CE]
Rāmacandra Tīrtha [r. 1429-1435 CE]

Distinctive lineage of the "Rāyara" Maṭha:

1. Vibudhendra Tīrtha [r. 1435-1470 CE] entombed at Tirunelveli, Tamilnadu. Ārādhanā [Memorial] day Mārgaśīrṣa śukla navamī
2. Jitāmitra Tīrtha [r. 1470-1475 CE] entombed at Shivapur (Bellary District), Karnataka. Ārādhanā day Mārgaśīrṣa Amāvasyā

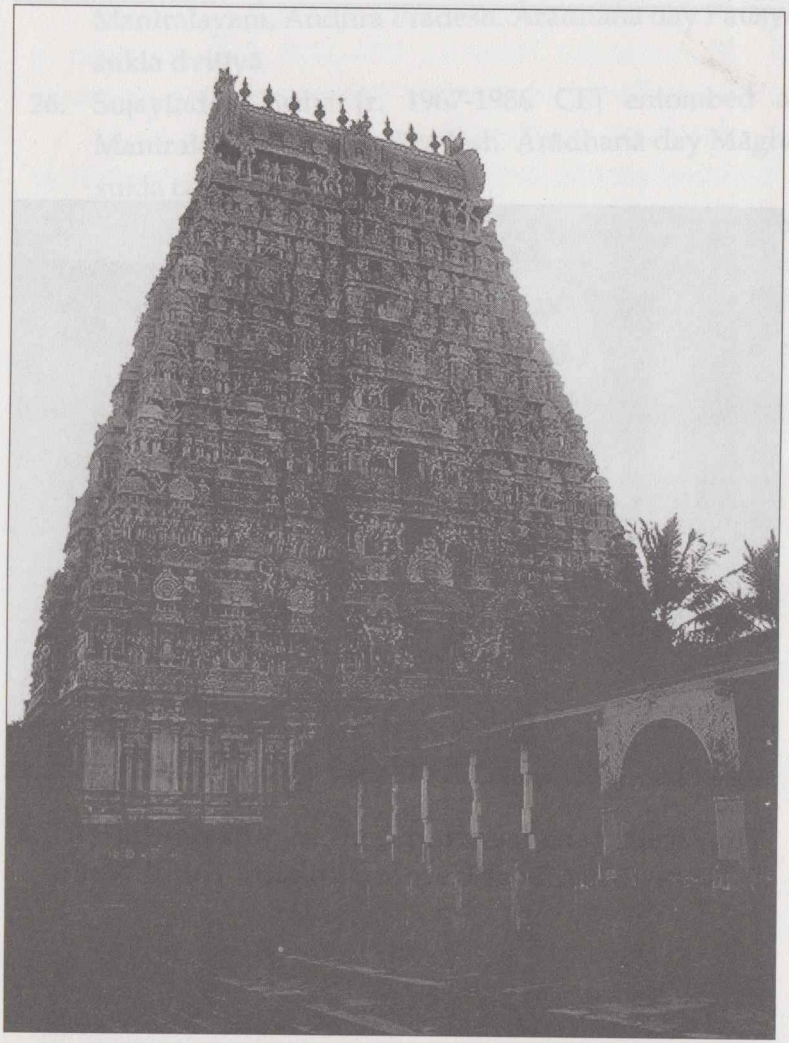
3. Raghunandana Tīrtha [r. 1475-1504 CE] entombed at Hampi, Karnataka. Ārādhanā day Kārtika kṛṣṇa aṣṭamī
4. Surendra Tīrtha [r. 1504-1539 CE] entombed at Madurai, Tamilnadu. Ārādhanā day Puṣya śukla dvādaśī
5. Vijayendra Tīrtha [r. 1539-1595 CE] entombed at Kumbhakonam, Tamilnadu. Ārādhanā day Jyeṣṭha kṛṣṇa trayodaśī
6. Sudhīndra Tīrtha [r. 1595-1623 CE] entombed at Anegondi (Koppal District), Karnataka. Ārādhanā day Phālguṇa kṛṣṇa dvitīyā
7. Rāghavendra Tīrtha [r. 1623-1671 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Śrāvaṇa kṛṣṇa dvitīyā
8. Yogīndra Tīrtha [r. 1671-1679 CE] entombed at Srirangam, Tamilnadu. Ārādhanā day Māgha śukla daśamī
9. Surīndra Tīrtha [r. 1679-1692 CE] entombed at Madurai, Tamilnadu. Ārādhanā day Jyeṣṭha śukla dvitīyā
10. Sumatīndra Tīrtha [r. 1692-1725 CE] entombed at Srirangam, Tamilnadu. Ārādhanā day Āśvayuja kṛṣṇa saptamī
11. Upendra Tīrtha [r. 1725-1728 CE] entombed at Srirangam, Tamilnadu. Ārādhanā day Mārgaśīrṣa kṛṣṇa aṣṭamī
12. Vādīndra Tīrtha [r. 1728-1743 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Jyeṣṭha śukla navamī
13. Vasudhendra Tīrtha [r. 1743-1761 CE] entombed at Kenchanagudda (Bellary District), Karnataka. Ārādhanā day Āśvayuja kṛṣṇa saptamī

14. Varadendra Tīrtha [r. 1761-1774 CE] entombed at Pune, Maharashtra. Ārādhanā day Āṣāḍha śukla ṣaṣṭhī
15. Bhuvanendra Tīrtha [r. 1774-1799 CE] entombed at Rajavalli (Mahbubnagar District), Andhra Pradesh. Ārādhanā day Vaiśākha kṛṣṇa saptamī
16. Subodhendra Tīrtha [r. 1799-1835 CE] entombed at Nanjangud, Karnataka. Ārādhanā day Caitra kṛṣṇa tritīyā
17. Sujanendra Tīrtha [r. 1835-1836 CE] entombed at Nanjangud, Karnataka. Ārādhanā day Kārtika kṛṣṇa aṣṭamī
18. Sujñānendra Tīrtha [r. 1836-1861 CE] entombed at Nanjangud, Karnataka. Ārādhanā day Śrāvaṇa kṛṣṇa caturthī
19. Sudharmendra Tīrtha [r. 1861-1872 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Pauṣya kṛṣṇa aṣṭamī
20. Suguṇendra Tīrtha [r. 1872-1884 CE] entombed at Chittoor, Andhra Pradesh. Ārādhanā day Mārgaśīrṣa pūrṇimā
21. Suprajñendra Tīrtha [r. 1884-1903 CE] entombed at Nanjangud, Karnataka. Ārādhanā day Mārgaśīrṣa kṛṣṇa ṣaṣṭhī
22. Sukṛtīndra Tīrtha [r. 1903-1912 CE] entombed at Nanjangud, Karnataka. Ārādhanā day Āśvayuja śukla daśamī
23. Susilendra Tīrtha [r. 1912-1926 CE] entombed at Hosaritti (Haveri District), Karnataka. Ārādhanā day Āṣāḍha śukla tritīyā
24. Suvratīndra Tīrtha [r. 1926-1933 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Vaiśākha śukla dvādaśī

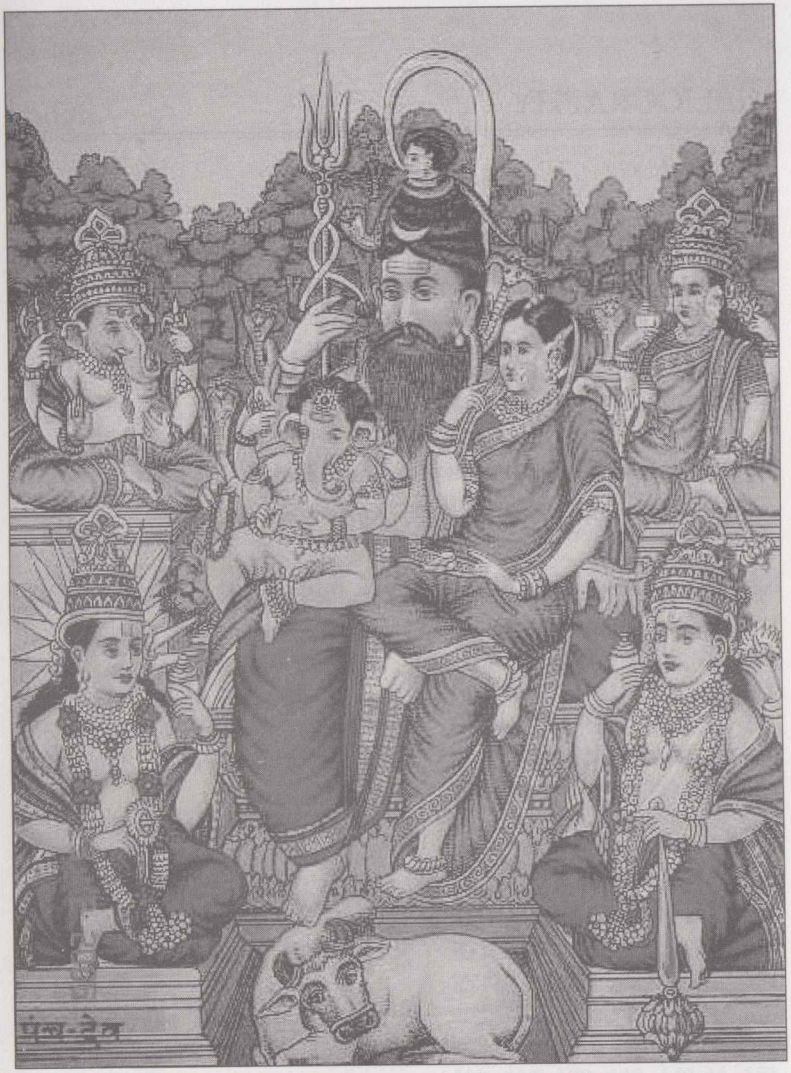
25. Suyamīndra Tīrtha [r. 1933-1967 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Pauṣya śukla dvitīyā
26. Sujayīndra Tīrtha [r. 1967-1986 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Māgha śukla caturthī
27. Suśamīndra Tīrtha [r. 1986-2009 CE] entombed at Mantralayam, Andhra Pradesh. Ārādhanā day Caitra kṛṣṇa dvitīyā
28. Suyatīndra Tīrtha [r. 2009-present CE] (present pontiff)

ILLUSTRATIONS

The Vṛndāvana (cenotaph) of Śrī Vijayendra Tīrtha [1514-1595 CE] at Kumbhakoṇam, Tamil Nadu



Kumbheśvara Temple at Kumbhakoṇam, Tamil Nadu where Appayya Dīkṣita spent many years



ŚAIVA PAÑCĀYATANA deities
Śiva, Viṣṇu, Śakti, Gaṇeśa, Sūrya
Śiva is in the centre. Top left is Gaṇeśa. Top right is Śakti. Bottom right is Viṣṇu. Bottom left is Sūrya.

BIBLIOGRAPHY

Paratattvaprakāśikā of Vijayīndra Tīrtha [Parimala Publishing House, Nanjangud, Karnataka, India: 1971]

Śivatattvaviveka of Appayya Dīkṣita [Sri Vidya Printing Press, Kumbhakonam, Tamil Nadu, India: 1895]

Nārāyaṇaśabdasādhāraṇyam of Govinda Nāyaka [Phalimār Maṭha Library manuscript, Udupi, Karnataka, India]

Nārāyaṇaśabdaniruktiḥ of anonymous authorship [Phalimār Maṭha Library manuscript, Udupi, Karnataka, India]

INDEX

Āgamas 142, 155, 166, 171, 236, 255-56, 259-60, 273, 315, 325, 345-50, 370, 378, 381-83, 389, 406, 458, 498

Āditya Purāṇa 88, 142, 171, 186, 200, 233, 249, 260, 299, 301, 307, 309, 316, 323, 366, 380

Aitareya Upaniṣad 15, 22, 153, 220

Abhidhānakośa 87-88, 98, 102, 190, 475

Atharvaśiras 24, 29-30, 33-36, 42, 82, 84, 99, 158, 162, 164, 224, 238, 241, 244-45, 248-49, 261, 294, 312, 315-16, 329, 347, 391

Brahma Sūtras 17-18, 53, 87, 117, 133, 155, 315-16, 346, 351, 477, 499

Bhāgavata Purāṇa 68-69, 118-20, 127, 144-45, 151, 157, 159, 164, 166, 168, 170, 272, 302, 343, 348-49, 386, 388-89, 392, 394, 404, 415-16, 442, 447-48, 457, 460, 464, 486

Bṛhadāraṇyaka Upaniṣad 15, 22, 32, 45, 50, 55, 71, 153, 285-89, 313, 451-52

Chāndogya Upaniṣad 15, 18, 22, 32, 50, 64, 117, 153, 161, 211, 220, 286, 288, 290, 397

chāgapaśunyāya 16, 34, 70, 110, 114, 257, 450

Hiraṇyagarbha 17-21, 24, 26-27, 33-34, 53, 58-59, 61-67, 70-73, 75, 84-85, 121-24, 177, 241-42, 266, 270-71, 292-93, 422, 430

kāraṇavākyas 16, 21-22, 32-34, 46, 50, 54, 110, 114, 116-19, 123-24, 128-9, 220, 431

Karṇa Parvan 42, 218, 260

Kaṭha Upaniṣad 15, 395-96, 451

Kṛṣṇa 42, 88, 99, 115, 167, 197-99, 216, 255, 260, 303-05, 316-17, 351-52, 367, 382, 399, 400, 459, 498

Linga Purāṇa 59, 62, 74, 88, 104, 115, 128-30, 141, 152, 163, 171, 186, 193-94, 197, 200, 233, 235, 242-43, 249, 256-58, 271, 283-84, 295, 303, 311, 316, 323, 332, 344, 362, 366, 369, 381, 386, 419, 420-21

Mahopaniṣad 23, 28, 31, 33-35, 48, 53, 55, 57, 66-67, 72, 76-77, 79, 83-84, 86, 88-89, 92, 106, 215, 252-54, 282-86, 291, 312, 331, 354, 356-58, 362, 392, 393

Mahābhārata 42, 63, 76, 87-88, 96, 100, 115, 120, 133, 140-44, 151-52, 172, 179, 200, 218, 224, 255, 260, 299, 302, 304-08, 310, 312, 316-17, 323, 343, 345-46, 348, 352, 369, 370-71, 382, 392, 399, 401, 415-18, 442, 445, 459

Maitrī Upaniṣad 15, 22, 32, 45, 49, 125-26, 156-57, 159, 161, 211
Mīmāmsa Sūtras 33, 38, 60, 89, 111-12, 192-93, 204, 280f, 283f, 285
Padma Purāṇa 146, 163, 197, 300, 317, 339, 343-44, 421, 464
Pāṇini Sūtra 40, 74, 80, 131, 140, 163, 173, 205, 211, 248, 283, 284, 317, 320f, 340, 360-61, 374, 416-17, 420, 442, 480, 483, 485, 487
Pāñcarātra 234, 346, 350, 400
Ṛgveda 15, 24, 78, 98, 273, 301, 326, 435, 462
Rāmāyaṇa 308-10, 316, 323, 364, 463, 499
Śiva Purāṇa 120-23, 131, 140-41, 148, 163-65, 169, 176, 186, 189, 212, 256-58, 299-300, 303, 325, 350, 364, 370, 388, 392, 395, 416, 420, 445-46, 480, 500
Śānti Parvan 304-05, 317, 323, 415-16, 418, 479
Skānda Purāṇa 98, 101, 141, 150, 163, 186, 194, 239, 260, 297, 302, 317, 323, 344, 407, 416, 419-20, 423, 445-48
Subāla Upaniṣad 55, 65, 70, 247, 250
Śvetāśvatara Upaniṣad 10, 22-23, 26, 34, 50, 52, 64-65, 96, 137-38, 203, 205-06, 220, 231-32, 240, 378, 400
Taittirīya Upaniṣad 15, 17-18, 22, 32, 52, 108, 153, 220, 432
Viṣṇu Purāṇa 104, 115, 118-19, 129, 157, 166, 169-70, 182, 218, 284, 331, 344-45, 350, 378, 418, 423, 460, 464

Other Books by B.N. Hebbar

The Śrīkṛṣṇa Temple at Uḍupi : The Historical and Spiritual Center of the Madhvite Sect of Hinduism

The book covers in eight chapters the traditions of one of the most unique Hindu temples and pilgrimage centers of southern India, i.e., the Kṛṣṇa Temple at Uḍupi. The first chapter gives the legendary history of the Uḍupi region. Consecrated by Madhva [1238-1317 CE] whose biography is covered in the second chapter, and enhanced by Vādirāja Tīrtha [1480-1600 CE] whose life and works are detailed in the third chapter, this book gives in chapters four, five and six, a contemporary description of this unique temple of Kṛṣṇa which is administered by a set of eight Madhvite abbots by a system of rotation lasting two years each. Chapter seven narrates the method of observance of the annual routine of the Hindu festivals at the Uḍupi temple. The last chapter narrates the details of the biennial transfer-of-power of the custody of the Uḍupi temple from one monastery to the next. The two appendices at the end of the book expound the histories of some of the other Madhvite monasteries outside of the Eight Monasteries [Aṣṭamaṭhas] framework located in and around the Uḍupi general region.

Viśiṣṭadvaita and Dvaita: A Systematic and Comparative Study of the Two Schools of Vedānta with Special Reference to Some Doctrinal Controversies

The book makes in seven chapters a comparative study of the Viśiṣṭādvaita and Dvaita schools of Vedānta. The first chapter makes an introductory comparison of the two traditions including brief biographies of Rāmānuja [1017-1137 CE] and Madhva [1238-1317 CE]. Chapters two through seven compare the two Vedāntic traditions in the areas of epistemology, ontology, theology, cosmology, psychology and soteriology. Interspersed among these chapters are five special topics, presented in debate style, which focus on important differences of opinion between the two schools on issues such as the material causality of the Universe by God, Substance-attribute relationship, gradation in the experience of bliss by saved souls in Heaven etc. Two appendices in the end briefly describe some of the differences in ecclesiastical organization and ritual matters among the two traditions.

BHARATIYA GRANTH NIKETAN
2713, Kucha Chelan, Daryaganj
New Delhi-110002

ISBN 978-81-89211-35-6
9 788189 211356

B.G.N.
Rs. 1395/-